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PRINCIPLES AND GOVERNMENT
OF THE
CHRISTIAN CHURCH
ALSO
DIRECTORY FOR WORSHIP

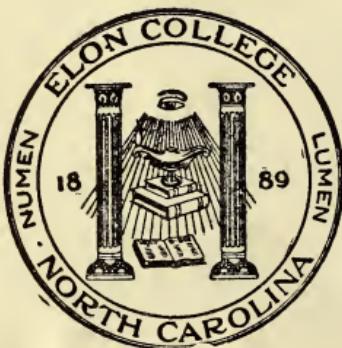
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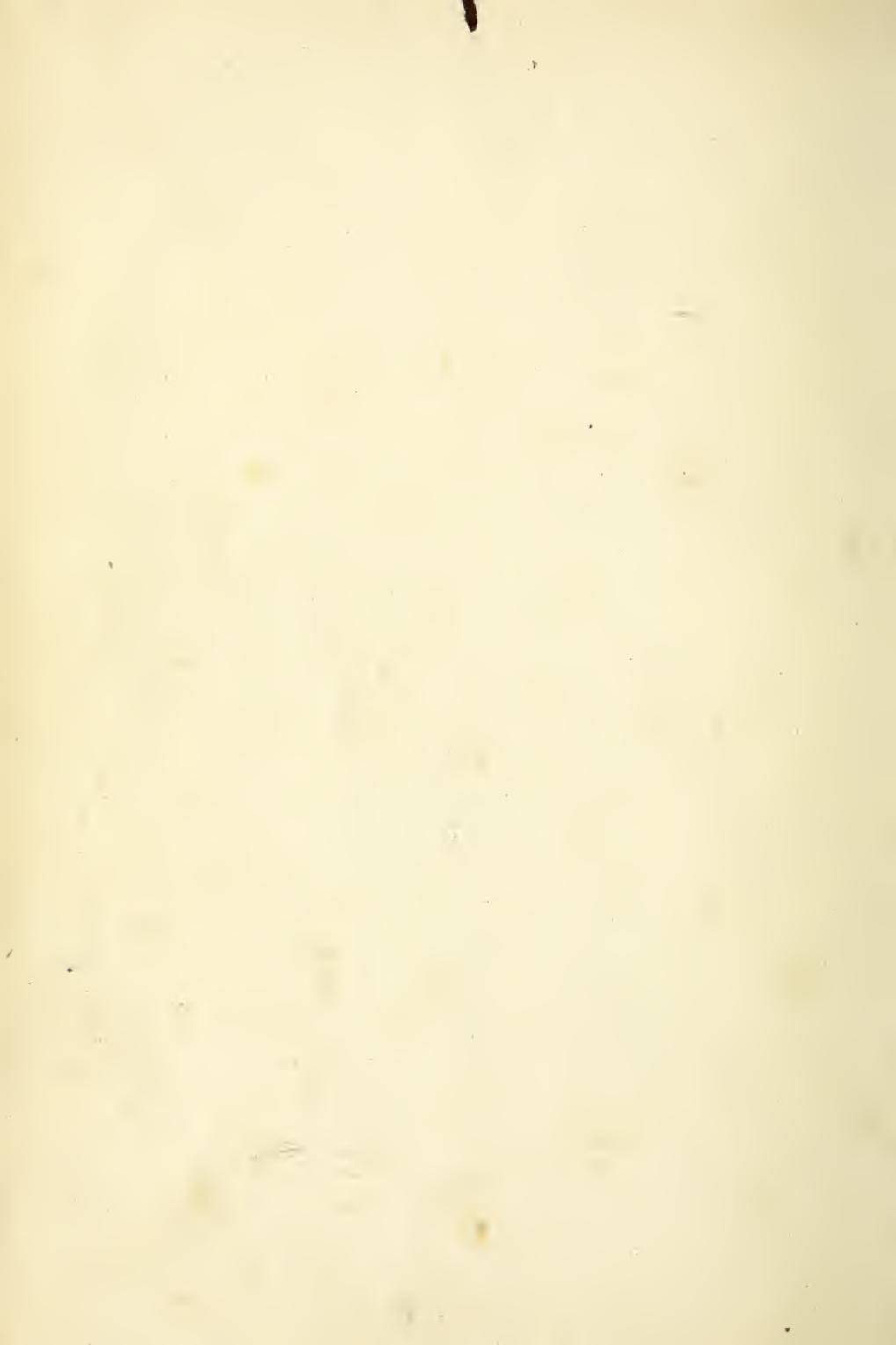
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THE
PRINCIPLES AND GOVERNMENT
OF THE
CHRISTIAN CHURCH:
ALSO
A DIRECTORY FOR THE WORSHIP OF GOD.

RALEIGH, N. C.:
CHRISTIAN BOARD OF PUBLICATION.

BY ORDER OF CONVENTION AT NORFOLK, VA.,
1894.

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SUFFOLK, VA.

PREFACE.

The Declaration of Principles, Form of Government, and Directory for Worship, as set forth in this book, had their origin in the birth and growth of the Christian church. They present views and practices long in use before they were reduced to the printed page. The demand for their publication was to secure uniformity in all the churches, and to place the denomination in its true light before the world, as an evangelical body or church. Both have been done by the work and hence this second and revised edition is now sent forth.

There is a difference between creeds and principles, and hence the *forms* of these statements are neither made tests of religion nor binding upon the consciences of men. Principles are axiomatic in their nature, while creeds are rules or formulas deduced by logic as the right interpretations of Scripture. These principles are, therefore, large and pregnant and may serve as the basis of evangelical interpretation of the Bible in any age. One of these is presented here to illustrate this claim: "The Holy Bible, or the Scriptures of the Old and New Testaments, is a sufficient rule of faith and practice." This principle excludes destructive criticism. It is a principle that includes the whole Bible, while it does not hamper it by any fixed or formulated interpretation. It is inclusive in the sense of broadest

charity. It is an anchor to the Ship of Zion with chain enough to reach the bottom of any sea of thought. No storm can drive the church with such a principle from her moorings. It is better to contend for *truth* than to speak against *error*, and in that spirit these declarations are made. This book is not authority to us; the Bible alone binds us. But these principles prevent us from being misunderstood, from drifting, and from formality. There is elasticity enough in principles to give range for new applications and even for new interpretations of great truths, and thus scope is furnished for growth, for fraternity and even for union among the people of God.

Some form of government seems to be required, and the independence of the local church seems to conform to original usage in the early Christian church. The Government as herein published is simple, ample, and has stood the test of more than a quarter of a century. Local self control, with conferences and conventions for practical co-operation and suggestions, express the dominant idea of government in the church. In this respect it harmonizes with the civil government under which we live while it ignores any connection between church and state. It also leaves room for variety in details without violation of church law, while it secures uniformity in the essential features of discipline and work. Legal processes can never regenerate the heart nor create Christian character, and hence the

aim is to have less of law and more of love. We are not “under law, but under grace.”

The Directory for Worship is a modest and simple plan to aid such as do not have forms of their own. Many who conduct religious worship prefer some guide, and this furnishes one easy to be understood. The forms for “Dedication of Churches,” the “Consecration of Children,” for “Marriage,” and the “Burial of the Dead” are not elaborate, but in good taste and enriched by the tenderest and profoundest reverence for God and His truth. Christianity is, indeed, more of a vital principle controlling the inmost life than an elaboration of forms and ceremonies to be paraded before men. The lack of elaborate forms in this work, will, it is hoped, be excused by the many who believe that “the letter killeth, but the spirit giveth life.”

PREFACE (TO FORMER EDITION).

The CHRISTIANS, as a separate and distinct organization, came into existence near the close of the last century. Nearly all the first members were Virginians and North Carolinians. The leading spirit in the organization was Rev. JAMES O'KELLY, an able and eloquent minister of the Methodist Episcopal Church. Mr. O'KELLY, and those who acted with him, became dissatisfied with the form of government adopted by the Methodist Episcopal Church, at its first General Conference in this country, and failing in his efforts to overthrow those measures, which he and his brethren considered arbitrary and anti-republican, he decided to withdraw from the Methodists and continue his work independent of them. This he did at the Conference held in the city of Baltimore, in 1792, and was followed by about thirty other ministers. After one or two preliminary meetings, they met in Conference in 1793, and adopted substantially the Principles now held by the CHRISTIANS. At this meeting they decided to call themselves "Republican Methodists." But, in 1794, they again met in general Conference, in Surry county, Va., and decided, at the suggestion of Rev. RICE HAGGARD, one of their number, to discard all names except the one which would fully express their relation to CHRIST, the head of the Church, one by which the Disciples were first called at Antioch—CHRISTIANS. Those who enterd into this new organization, in 1794, numbered about one

thousand, and many more united with them the next year. The ministers were generally distinguished for their piety and zeal, and the lay-members for their hospitality and love of freedom.

The organization continued, with varying success, until the year 1847, when the "Southern Christian Association" was organized, which gave place to the "Southern Christian Convention," organized in October, 1856, at Union Chapel, Alamance county, North Carolina. At this meeting the polity of the Church was thoroughly discussed and reviewed, and a declaration to adhere strictly and firmly to the Principles and Government originally adopted by her founders was made. Brief outlines of organization of the different departments of Church government were prepared and received, and much other important business was transacted. The first regular session of the Convention was held at Cypress Chapel, Nansemond county, Virginia, in May, 1858. At this meeting the Educational, Publishing and Missionary interests of the Church were discussed and provided for. The various enterprises necessary to extend and perpetuate the principles of the Church were carefully considered. The future was full of promise and opening brightly. But, in 1861, the civil war between the Northern and Southern States commenced and continued for four long years, laying waste nearly the whole Southern country. All denominations and classes suffered unmeasured evils, but the blow fell with stunning effect upon the CHRISTIANS. Only one of the Conferences (the North Carolina Conference) was enabled to continue its regular sessions during the war. The war closed in May, 1865; but it was not until May, 1866, that the haggard fragments of the scattered body could be collected, and even then only a few, comparatively, could command sufficient courage to meet their

brethren in council. The shattered Church lay prostrate—her beauty trailed in the dust. But the few brethren that met in Convention at Mount Auburn, in Warren county, North Carolina, were filled with a holy purpose, and possessed a determination that masters circumstances and overcomes misfortune. They raised themselves equal to the task assigned them, and assumed the weightiest responsibilities. They were determined to make the best use possible of the materials left them, and not merely to weep over the ruins, but to rebuild the waste places of Zion. At this Convention Rev. W. B. WELLONS presided, and a committee was appointed, of which Rev. JOHN N. MANNING was Chairman, to prepare a Declaration of Principles, Form of Government and a Directory for Worship, suited to the CHRISTIAN organization. On the appointment of the Committee, a free and full discussion of the ground occupied by the organization led to the conclusion that there was actual necessity for clearly defining the position of the denomination before the world, and all agreed that the papers subsequently presented by the Committee fairly set forth the fundamental principles and usages of the Church, and they were adopted as a whole, by a unanimous vote; and were then referred, with instructions, to a special Committee, composed of Rev. W. B. WELLONS, President of the Convention; Rev. JOHN N. MANNING, Rev. SOLOMON APPLE, and Deacons THOMAS J. KILBY and ALFRED MORING, to be revised and prepared for publication.

INTRODUCTION.

The members of the CHRISTIAN CHURCH are fully persuaded that “God alone is Lord of the conscience, and hath left it free from the doctrine and commandments of men,¹ which are in anything contrary to his word, or beside it in matters of faith and worship.” Therefore,—

1. They consider the right of private judgment, in all things pertaining to religion, as universal and unalienable.²
2. They deny that any have the right to legislate for the Church, or to lord it over God’s heritage.³ Christ is their only Lawgiver.⁴
3. They would make the terms of their communion neither too lax nor too narrow, so that they could not receive into their pale all the worthy, nor exclude the unworthy.
4. The government of the Church is moral or spiritual, and ought to be independent of the civil

¹ But in vain they do worship me, teaching for doctrines the commandments of men. Matt. 15:9; Mark 7:7.

² But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. Acts 4:19.

³ Neither as being lords over God’s heritage, but being examples to the flock. I Pet. 5:3.

⁴ For the Lord is our judge, the Lord is our lawgiver, the Lord is our King: he will save us. Isa. 33:22. There is one lawgiver, who is able to save and to destroy; who art thou that judgest another? Jas. 4:12.

power,¹ and to have no connection therewith, further than may be necessary for protection and security.

¹ Jesus answered, My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence. John 18:36.

THE
PRINCIPLES OF THE CHRISTIAN CHURCH.

CHAPTER I.

THE CHURCH.

The catholic or universal Church is composed of all those everywhere, throughout the world, who exercise repentance toward God, and faith toward our Lord Jesus Christ.¹

2. The members of the Church may belong to various denominations, and though they are sometimes taught to regard one another as heretics,² yet they form but one body, of which Christ is the Head.³

3. The Saviour came into the world to establish one Church,⁴ not many; and all the redeem-

¹ Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. Acts 20:21.

² And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part. Mark 9:38, 39, 40; Luke 9:49, 50.

³ For we being many are one bread, and one body, for we are all partakers of that one bread. I Cor. 10:17. He is the head of the body, the Church. Col. 1:18.

⁴ I say also unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. Matt. 16:18.

ed are brethren,¹ and members of this Church.²

4. The Church is sometimes spoken of in the Scriptures as a family,³ of which God is the Father,⁴ and as a household,⁵ which should not be divided against itself.⁶

5. All the principles, operations,⁷ and offices⁸ of the Church ought to harmonize in the administration⁹ of the Redeemer's kingdom on earth, so that all the members¹⁰ may be brought into fellowship¹¹ and communion with one another.

¹One is your Master, even Christ; and all ye are brethren. Matt. 23:8.

²But now are they many members, yet but one body. I Cor. 12:20; Eph. 4:25, and 5:30.

³Of whom the whole family in heaven and earth is named. Eph. 3:15.

⁴One God and Father of all, who is above all, and through all, and in you all. Eph. 4:6.

⁵Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. Eph. 2:19.

⁶If a house be divided against itself, that house cannot stand. Mark 3:25; Matt. 12:25.

⁷There are diversities of operations, but it is the same God which worketh all in all. I Cor. 12:6.

⁸We have many members in one body, and all members have not the same office, &c. Rom. 12:4-8.

⁹And there are differences of administrations, but the same Lord. I Cor. 12:5.

¹⁰For as the body is one, and hath many members and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. I Cor. 12:12, 13.

¹¹That ye also may have fellowship with us, &c. I John 1:3, 6, 7.

CHAPTER II.

THE CHRISTIAN CHURCH.

The CHRISTIAN CHURCH may be composed of any part or of all those on the earth who constitute the body, of which Christ is the Head.¹

2. But at present it embraces only a part of those who desire the reformation of the wicked,² the spiritual worship of God,³ and the union of the great brotherhood of Christians.⁴

3. The Christian Church is sincerely opposed to contentions and schisms in the body,⁵ and firmly believes that envying, strife, and divisions⁶ are

¹ He is the head of the body, the Church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. Col. 1:18, 24.

² Let the wicked forsake his way, and the unrighteous man his thoughts, &c. Isa. 55:7. I am not come to call the righteous, but sinners to repentance. Matt. 9:13. Mark 2:17.

³ God is a spirit: and they that worship him must worship him in spirit and in truth. John 4:24.

⁴ And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. John 10:16. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. John 17:11, 21, 22.

⁵ There should be no schism in the body; but that the members should have the same care one for another. I Cor. 12:25.

⁶ For whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? I Cor. 3:3, 4, 5, 21, 22.

hurtful to the Church, and antagonistic to the teachings and spirit of our holy religion.¹

4. One of the chief features of this Church is an ardent desire to secure and propagate the fruits of the Spirit,² and to cultivate brotherly love.³

5. The Church holds to the essential doctrines of evangelical Christianity, and does not purpose to controvert the doctrines or usages of other denominations. It asks, rather, their co-operation in extending the benefits and comforts of our common religion to all mankind.⁴

6. The purpose of this Church is to effect a union of all the followers of our Lord Jesus Christ of every persuasion,⁵ and to secure, if possible, the as-

¹ Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I Cor. 1:10, 11, 12, 13. I hear that there be divisions among you; and I partly believe it. I Cor. 11:18.

² The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. Gal. 5:22, 23.

³ Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. I John 4:7.

⁴ To Titus, mine own son after the common faith, &c. Titus 1:4.. Beloved, when I gave all diligence to write unto you of the common salvation, &c. Jude 3.

⁵ He that is not against us is on our part. Mark 9:40. That they all may be one; as thou, Father, art in me, and I in thee,

sociate efforts of all true religious teachers in pointing the wicked to the Lamb of God who taketh away the sin of the world.¹

7. The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.²

8. They require no compromise in faith or opinion of any child of God in order to communion or fellowship:³ here denominational distinctions cease to exist and Christian love binds the brotherhood together.⁴

9. The purpose of this Church will be consummated in the conversion of the world,⁵ and the union of all Christians.⁶

that they also may be one in us: that the world may believe that thou hast sent me. John 17:21.

¹ Behold the Lamb of God, which taketh away the sin of the world. John 1:29.

² See I Cor. 3:3, 4, 5, and 1:10-13.

³ One is your Master, even Christ; and all ye are brethren. Matt. 23:8. See Luke 9:50.

⁴ But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. I Thess. 4:9.

⁵ Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Psalms 2:8. Where there is neither Greek nor Jew, circumcision nor uncircumcision. Barbarian, Scythian, bond nor free: but Christ is all, and in all. Col. 3:11.

⁶ Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Chrfst. Eph. 4:13.

CHAPTER III.

PRINCIPLES OF THE CHURCH.

The nature of the Church as set forth in Chapter II, seems to require that the principles of the Church be general, rather than particular, yet comprehensive, embracing all those truths, facts, and doctrines which are indisputably revealed, and allowing each individual to form his own opinion upon minor points according to the best light and evidence before him.¹

2. The Scriptures contain an abundance of indisputable² truth quite sufficient for the moral guidance of man, and very well adapted to the comprehension of the most simple minded.³

3. These facts being admitted, we may well afford to dispense with all those doctrines and tenets which set the brethren at variance,⁴ and to take the following general principles as the ground-work of our organization, viz:

(1) The Lord Jesus Christ is the only HEAD of

¹ Who art thou that judgest another man's servant? to his own master he standeth or falleth,..... Let every man be fully persuaded in his own mind, &c. Rom. 14:4, 5, 6.

² But doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings, &c. I Tim. 6:4, 5. Do all things without murmurings and disputings. Phil. 2:14. Him that is weak in the faith receive ye, but not to doubtful disputations. Rom. 14:1.

³ The wayfaring men, though fools, shall not err therein. Isa. 35:8. See Prov. 8:5 and 9:4.

⁴ But if ye bite and devour one another, take heed that ye be not consumed one of another. Gal. 5:15.

the Church.¹ The Pope of Rome, or any other pretending to be head thereof, should be regarded as that man of sin and son of perdition, who exalteth himself above all that is called God.²

(2) The name CHRISTIAN³ is the only appellation needed or received by the Church. All party or sectarian names are excluded as being unnecessary, if not hurtful.⁴

(3) The HOLY BIBLE, or the Scriptures of the Old and New Testaments, is a sufficient rule of faith and practice.⁵

¹ And he is the head of the body, the church. Col. 1:18. And gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all. Eph. 1:22, 23. Eph. 4:15.

² But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Matt. 23:8, 9, 10. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exhalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. II Thess. 2:3, 4.

³ And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Isaiah 62:2. And the disciples were called Christians first in Antioch. Acts 11:26, and 26:28; I Pet. 4:16.

⁴ For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? I Cor. 3:4. And I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. Rev. 3:12, and 2:13. Of whom the whole family in heaven and earth is named. Eph. 3:15.

⁵ All Scripture is given by inspiration of God, and is profitable

(4) CHRISTIAN CRARACTER, or vital piety, is a just, and should be the only, test of fellowship, or of Church membership.¹

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.²

4. The Church thinks it well to avoid all debates and disputation^s, especially of a public character,

for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. II Tim. 3:16, 17. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. Rev. 22:18, 19.

¹ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Matt. 7:21. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Mark 16:16. That whosoever believeth in him should not perish, but have eternal life. John 3:15. Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live, &c. John 11:25, 26, and 6:47; I John 2:5, and 3:6, 9. John 13:34, 35. Matt. 22:37, 38, 39, 40.

² Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, he shall be holden up: for God is able to make him stand. Rom. 14:4. But in vain they do worship me, teaching for doctrines the commandments of men. Matt. 15:9. For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. Gal. 5:13. See II Pet. 3:16. We ought to obey God rather than men. Acts 5:29; and 4:19.

³ O Timothy, keep that which is committed to thy trust,

which tend to create strife, enmity or division¹ among the followers of Christ.

5. The labors of the ministry should not involve the use of means which are of doubtful propriety, but should be confined to the use of those spiritual weapons which are mighty, through God, to the pulling down of strongholds.²

CHAPTER IV.

SENTIMENTS OF THE CHURCH,

All doctrines, sentiments and opinions should be expressed, as nearly as possible, in Scripture language, as being the least likely to be misunderstood or to give offence.³ Besides, no great error is likely

avoiding profane and vain babblings, and oppositions of science falsely so called. I Tim. 6:20. But shun profane and vain babblings: for they will increase unto more ungodliness. II Tim. 2:16. For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults. II Cor. 12:20.

¹ Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. Rom. 16:17. See I Cor. 3:3.

² For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds. II Cor. 10:4.

³ Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God. I Cor. 10:32. Giving no offence in any thing, that the ministry be not blamed. II Cor. 6:3. See Rom. 16:17.

to be imbibed, or propagated, while all strictly adhere to the law and to the testimony.¹

2. If the sectary, or any other, should find too little in these sentiments of the Church to answer all his inquiries on the points mentioned, it is because his inquiries cannot be conveniently answered in the language of inspiration, from which it is not expedient to deviate.² However, if he will do the will of God he may know of his doctrine,³ and of the mysteries of his kingdom.⁴

¹ To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. Isaiah 8:20. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. Matt. 5:19.

² Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. Jchn 5:39. If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life. Rev. 22:18, 19.

³ If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. John 7:17.

⁴ And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Luke 8:10. See Matt. 13:11. Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words? John 5:45, 46, 47.

SECTION I.

OF GOD.

All our knowledge of God in this life, must necessarily be very imperfect.¹ We, therefore, should be very careful in all our expressions which have any allusion to the Almighty,² and use only those appellations of him which are found in the Holy Scriptures.

2. There is but one only living and true God,³ unchangeable,⁴ incomprehensible,⁵ who inhabiteth eternity,⁶ whose years are throughout all generations,⁷ who is from everlasting to everlasting,⁸ the

¹ Canst thou, by searching, find out God? canst thou find out the Almighty unto perfection? Job 11:7. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Rom. 11:33 and 34.

² Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. Ex. 20:7. Exalt ye the Lord our God, and worship at his footstool; for he is holy. Psa. 99:5.

³ Hear, O Israel: The Lord our God is one Lord. Deut. 6:4. There is none other God but one. I Cor. 8:4. Ye turned to God from idols to serve the living and true God. I Thess. 1:9.

⁴ I am the Lord, I change not. Mal. 3:6.

⁵ Great things doeth he, which we cannot comprehend. Job 37:5. His greatness is unsearchable. Psa. 145:3.

⁶ Thus saith the high and lofty One that inhabiteth eternity. Isa. 57:15.

⁷ O my God,.....thy years are throughout all generations. Psa. 102:24.

⁸ From everlasting to everlasting thou art God. Psa. 90 :2.

Creator of all things,¹ the Preserver of life,² only wise,³ just,⁴ holy;⁵ full of love⁶ and compassion;⁷ gracious, merciful, long-suffering; abundant in goodness and truth, forgiving iniquity, transgression and sin,⁸ the rewarder of them that diligently seek him;⁹ yet terrible in his doings,¹⁰ visiting the iniquities of the fathers upon the children unto the third and fourth generations of them that hate him,¹¹ and taking vengeance upon them that know him not.¹²

¹ In the beginning God created the heaven and the earth. Gen. 1:1. Thou hast created all things. Rev. 4:11.

² O thou preserver of men. Job. 7:20. O Lord, thou preservest man and beast. Psa. 36:6. In him we live, and move, and have our being. Acts 17:28.

³ To God only wise, be glory through Jesus Christ forever. Amen. Rom. 16:27.

⁴ A God of truth and without iniquity, just and right is he. Deut. 32:4. A just God and a Saviour. Isa. 45:21.

⁵ And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts. Isa. 6:3. See Rev. 4:8.

⁶ God is love. I John 4:8.

⁷ It is of the Lord's mercies that we are not consumed, because his compassions fail not. Lam. 3:22.

⁸ The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty. Ex. 34:6, 7.

⁹ He is a rewarder of them that diligently seek him. Heb. 11:6.

¹⁰ He is terrible in his doings toward the children of men. Psa. 66:5.

¹¹ I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me. Ex. 20:5.

¹² The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that

3. God is a spirit,¹ eternal, immortal, invisible,² the only Potentate, the King of kings, and Lord of lords,³ of whom, and through whom, and to whom, are all things;⁴ his judgments are unsearchable, and his ways past finding out,⁵ and his understanding is infinite;⁶ he is God in heaven above, and upon the earth beneath,⁷ to whom we should give glory forever.⁸

SECTION II.

OF THE SON.

The Lord Jesus Christ is the only begotten son of God;⁹ full of grace and truth,¹⁰ the Saviour of the

know not God, and that obey not the gospel of our Lord Jesus Christ. II Thes. 1:7, 8.

¹ God is a spirit: and they that worship him must worship him in spirit and in truth. John 4:24.

² Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. I Tim. 1:17.

³ Who is the blessed and only Potentate, the King of kings, and Lord of lords. I Tim. 6:15.

⁴ For of him, and through him, and to him, are all things: to whom be glory forever. Amen. Rom. 11:36.

⁵ O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! Rom. 11:33.

⁶ Great is our Lord, and of great power: his understanding is infinite. Psa. 147:5.

⁷ Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else. Deut. 4:39

⁸ To whom be praise and dominion for ever and ever. Amen. I Peter 4:11.

⁹ He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. John 3:18.

¹⁰ We beheld his glory, the glory as of the only begotten

world,¹ the Word which was in the beginning with God, and was God, and by whom all things were made;² who is the brightness of the Father's glory, and the express image of his person, and who upholds all things by the word of his power,³ the Alpha and Omega, the first and the last;⁴ God manifest in the flesh,⁵ who being in the form of God, thought it not robbery to be equal with God,⁶ one with the Father.⁷

2. He is the mediator between God and man;⁸

of the Father, full of grace and truth. John 1:14.

¹ And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world. John 4:42. But after that the kindness and love of God our Saviour toward man appeared. Titus 3:4.

² In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. John 1:1, 2, 3.

³ Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. Hebrews 1:3.

⁴ Saying, I am Alpha and Omega, the first and the last. Rev. 1:11.

⁵ God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. 1 Tim. 3:16.

⁶ Who, being in the form of God, thought it not robbery to be equal with God. Phil. 2:6.

⁷ I and my Father are one. John 10:30.

⁸ There is one God, and one mediator between God and men, the man Christ Jesus. 1 Tim. 2:5.

the Prophet,¹ Priest,² and King;³ head of the Church;⁴ the heir of all things,⁵ and judge of the world.⁶

3. The Lord Jesus was wounded for our transgressions, bruised for our iniquities, and with his stripes we are healed;⁷ he bore our sins in his own body;⁸ he is our advocate with the Father,⁹ and makes reconciliation for sin;¹⁰ he died for our sins,¹¹

¹ Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. Acts 3:22.

² Thou art a priest for ever after the order of Melchisedec. Heb. 5:6. See 7:17.

³ Yet have I set my king upon my holy hill of Zion. Psa. 2:6.

⁴ The husband is the head of the wife, even as Christ is the head of the church. Eph. 5:23. And hath put all things under his feet, and gave him to be the head over all things to the church. Eph. 1:22. See Col. 1:18.

⁵ Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things. Heb. 1:2.

⁶ Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. Acts 17:31.

⁷ He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. Isa. 53:5.

⁸ Who his own self bore our sins in his own body on the tree. I Pet. 2:24.

⁹ If any man sin, we have an advocate with the Father, Jesus Christ the righteous. I John 2:1.

¹⁰ That he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. Heb. 2:17.

¹¹ I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures. I Cor. 15:3.

that we might live with him;¹ through him we have access to the Father² and peace with God,³ and through his name alone can we be saved.⁴

SECTION III.

OF THE HOLY SPIRIT.

The Holy Spirit is the Comforter who proceedeth from the Father and the Son, the Spirit of truth,⁵ whom Christ promised to send unto his disciples, and declared that when he is come, he will reprove the world of sin, and of righteousness, and of judgment.⁶

2. The Holy Spirit helpeth our infirmities, searcheth the heart, and maketh intercession for the saints.⁷ He imparteth wisdom, knowledge, and

¹ Who died for us, that, whether we wake or sleep, we should live together with him. I Thess. 5:10.

² For through him we both have access by one Spirit unto the Father. Eph. 2:18.

³ Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Rom. 5:1.

⁴ Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Acts 4:12.

⁵ But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. John 15:26. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Gal. 4:6. See Acts 5:3, 4; Ex. 17:7 and Heb. 3:7, 8, 9.

⁶ And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. John 16:8.

⁷ Likewise the Spirit helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself

faith,¹ and by him we are justified and sanctified.²

3. He searcheth all things, yea, the deep things of God, and reveals them unto us,³ that we may know the things that are freely given to us of God;⁴ he is our teacher,⁵ and we are saved by the renewing of the Holy Spirit.⁶

[himself, Revised version.] maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. Rom. 8:26, 27.

¹ For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit. I Cor. 12:8, 9.

² But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. I Cor. 6:11.

³ But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. ICor. 2:10.

⁴ Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. I Cor. 2:12. The Spirit itself [himself] beareth witness with our spirit, that we are the children of God. Rom. 8:16.

⁵ For the Holy Ghost shall teach you in the same hour what ye ought to say. Luke 12:12. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. I Cor. 2:13.

⁶ Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Titus 3:5.

SECTION IV.
OF THE HOLY SCRIPTURES.

The light of nature and the works of creation do very far show the existence, power, and glory of God,¹ and any one not following the light, nor obeying the law of nature as made manifest to him, is without excuse,² yet the nature and will of God were never discovered by his works;³ he therefore graciously condescended to give us a revelation of the mystery that was kept secret since the world began,⁴ and to reveal unto us by his Holy Spirit the hidden wisdom which was unknown to the princes of the world, and the things which had never entered in the heart of man.⁵

¹ The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Psa. 19:1, 2, 3.

² Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. Rom. 1:19, 20.

³ The world by wisdom knew not God. I Cor. 1:21.

⁴ Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began. Rom. 16:25.

⁵ But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But, as it is written, Eye hath not seen, nor ear heard, neither

2. All the books of the Old and New Testaments, except those usually known as Apocrypha, should be considered canonical, and received as the sacred testimony of God, which is perfect and sure.¹

3. The Scriptures are given by inspiration of God, and are sufficient for our correction and instruction in righteousness, and are designed to make us perfect and thoroughly furnished unto all good works.²

4. Any rule of faith and action offered to, or imposed upon the Church, other than the Sacred Scriptures, should be discarded.³

5. The word of God is well adapted to our depraved state,⁴ suited to our comprehension,⁵ and

have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit. I Cor. 2:7, 8, 9, 10.

¹ The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. Psa. 19:7. If we receive the witness of men, the witness of God is greater. I John 5:9.

² All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. II Tim. 3:16, 17.

³ But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed. Gal. 1:8, 9.

⁴ He sent his word, and healed them, and delivered them from their destructions. Psa. 107:20.

⁵ The entrance of thy words giveth light; it giveth understanding unto the simple. Psa. 119:130. The wayfaring men, though fools, shall not err therein. Isa. 35:8.

is a lamp to our feet, and a light to our pathway.¹

6. The Scriptures were written by holy men of God as they were instructed by the Holy Spirit,² and are designed to give us comfort and hope,³ and to make us wise unto salvation.⁴

SECTION V.

OF HUMAN DEPRAVITY.

The Scriptures have concluded all under sin,⁵ and have declared that there is none righteous;⁶ but that all have strayed like sheep,⁷ and have come short of the glory of God.⁸

2. The carnal mind is enmity against God,⁹ and

¹ Thy word is a lamp unto my feet, and a light unto my path. Psa. 119:105.

² For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. II Pet. 1:21. See II Sam. 23:2.

³ For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Rom. 15:4.

⁴ And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. II Tim. 3:15.

⁵ But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. Gal. 3:22. See Rom. 3:9.

⁶ As it is written, There is none righteous, no, not one. Rom. 3:10. See Psa. 14:1-3.

⁷ All we like sheep have gone astray; we have turned every one to his own way. Isa. 53:6.

⁸ For all have sinned, and come short of the glory of God. Rom. 3:23.

⁹ Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. Rom. 8:7.

in the flesh dwelleth no good thing;¹ the heart, too, is deceitful above all things, and desperately wicked.²

SECTION VI.

OF REPENTANCE AND FAITH.

God hath particularly enjoined upon all men everywhere to repent,³ and the Saviour hath expressly declared that, except ye repent, ye shall all likewise perish,⁴ but repentance must include conversion,⁵ and be connected with faith,⁶ in order to justification.⁷

¹ For I know that in me, (that is, in my flesh,) dwelleth no good thing. Rom. 7:18.

² The heart is deceitful above all things, and desperately wicked: who can know it? Jer. 17:9.

³ And the times of this ignorance God winked at; but now commandeth all men every where to repent. Acts 17:30.

⁴ I tell you, nay: but, except ye repent, ye shall all likewise perish. Luke 13:3, 5.

⁵ Repent ye therefore, and be converted, that your sins may be blotted out. Acts 3:19.

⁶ The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. Mark 1:15. Whosoever believeth that Jesus is the Christ is born of God. I John 5:1. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. John 1:13. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. John 3:3. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. Acts 20:21.

⁷ Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Rom. 5:1. Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith. Gal. 3:24.

2. The preaching of repentance¹ was the chief business of the Apostles when Christ first sent them forth,² and it should be the chief business of every minister of the gospel now,³ and also to declare the fact that we are saved by grace through faith⁴ in the Lord Jesus.⁵

SECTION VII.

OF BAPTISM.

Baptism is a sacrament of the New Testament, instituted by the Lord Jesus, and should be perpetuated and strictly observed.⁶

2. By this solemn ordinance we evince that we have put on Christ,⁷ which is also to us a sign and seal of the covenant of grace,⁸ of regeneration by

¹ For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. II Cor. 7:10.

² And they went out, and preached that men should repent. Mark 6:12.

³ And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Luke 24:47.

⁴ For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Eph. 2:8.

⁵ Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this? John 11:25, 26.

⁶ Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. 28:19.

⁷ For as many of you as have been baptized into Christ have put on Christ. Gal. 3:27.

⁸ And he received the sign of circumcision, a seal of the right-

his Spirit,¹ of remission of sins,² and of assurance to walk in newness of life.³

3. Respecting the mode, or the subject of baptism, every one should be fully persuaded in his own mind.⁴

SECTION VIII.

OF THE LORD'S SUPPER.

The Lord Jesus, the same night in which he was betrayed, instituted the Sacrament called the Lord's

eousness of the faith which he had, yet being uncircumcised, that he might be the father of all them that believe. though they be not circumcised, that righteousness might be imputed unto them also. Rom. 4:11.

¹Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. John 3:5. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Mark 16:16.

²Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost. For th promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Acts 2:38, 39. And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. Acts 22:16. See Acts 10:47.

³Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Rom. 6:3, 5.

⁴One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. Rom. 14:5.

Supper, to be observed in his Church unto the end of the world, in perpetual remembrance of him, and in order to show his death till he come.¹

2. This Sacrament is the communion of the blood and body of Christ,² and should be given unto, and received by all the true followers of our Lord;³ but every one should carefully examine himself that he may not eat and drink unworthily, not discerning the Lord's body.⁴

SECTION IX.

OF THE RESURRECTION.

There is no fact more clearly revealed in the Holy Scriptures than that there will be a general resur-

¹ For I have received of the Lord that which also I delivered unto you. That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. I Cor. 11:23, 24, 25, 26. See Matt. 26:26, 27, 28; Mark 14:22, 23, 24; Luke 22:19, 20.

² The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? I Cor. 10:16.

³ For we being many are one bread, and one body, for we are all partakers of that one bread. I Cor. 10:17.

⁴ Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread¹, and drink of that cup. For he that eat-

rection both of the righteous and of the wicked.¹

2. Jesus is the author of the resurrection and of life;² he assuredly rose from the dead,³ and he declared that as certainly as he lives we shall live also.⁴

3. The doctrine of the resurrection tends to encourage us, and to inspire us with hope, as we are assured that all them which sleep in Jesus, God will bring with him.⁵

eth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. I Cor. 11:27, 28, 29.

¹ Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation. John 5:28, 29. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever. Dan. 12:2, 3. See Acts 24:15

² Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live. John 11:25.

³ The Lord is risen indeed, and hath appeared unto Simon. Luke 24:34. See Psa. 16:10. And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all. Acts 4:33. But now is Christ risen from the dead, and become the first fruits of them that slept. I Cor. 15:20.

⁴ Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also. John 14:19.

⁵ But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. I Thess. 4:13, 14.

SECTION X

OF THE LAST JUDGMENT.

God hath appointed a day in which he will judge the world in righteousness by Jesus Christ,¹ whom he hath ordained to be the judge of the quick and dead;² and all that have ever lived upon the earth, both small and great, must appear before the judgment seat of Christ to give an account of the deeds done in the body, whether they be good or bad.³

2. When all nations shall be gathered before the throne for judgment, the Lord will separate the righteous from the wicked,⁴ and then every work

¹ Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance to all men, in that he hath raised him from the dead. Acts 17:31.

² And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead. Acts 10:42. See II Tim. 4:1. I Peter 4:5.

³ And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. Rev. 20:12, 13. We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. II Cor. 5:10. See Rom. 14:10.

⁴ When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he

and every secret thing shall be made known,¹ and men shall give an account of every evil word they have spoken.²

SECTION XI.

OF THE PUNISHMENT OF THE WICKED.

When the world shall be judged in righteousness by the Lord Jesus,³ the wicked shall be driven into everlasting fire,⁴ and the smoke of their torment shall ascend up forever and ever.⁵

The punishment of the wicked shall be extremely severe; they shall be cast into outer darkness, where there will be weeping and gnashing of teeth;⁶

shall separate them one from another, as a shepherd divideth his sheep from the goats. Matt. 25:31, 32.

¹ For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Eecl. 12:14. In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. Rom. 2:16.

² But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. Matt. 12:36.

³ He hath appointed a day, in the which he will judge the world in righteousness, &c. Acts 17:31.

⁴ Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. Matt. 25:41, 46.

⁵ And the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night. Rev. 14:11. See also 10.

⁶ Then saith the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. Matt. 22:13. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth. Matt. 25:30.

they can never die, so as to escape their suffeings, nor can the fire of their torments ever be quenched.¹

SECTION XII.

OF THE REWARDS OF THE RIGHTEOUS.

The righteous shall be in everlasting remembrance,² and it has not entered into the heart of man, the things that God hath prepared for them that love him.³ The godly have the promise of the life that now is, and of that which is to come.⁴

2. At the last day⁵ the righteous shall sit on the right hand of the Judge, and the Lord will say unto them, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.⁶

¹ And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. Mark 9:43, 44.

² Surely he shall not be moved for ever; the righteous shall be in everlasting remembrance. Psa. 112:6.

³ But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. I Cor. 2:9.

⁴ For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. I Tim. 4, 8.

⁵ And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. John 6:40.

⁶ And he shall set the sheep on his right hand, but the goats on the left. Then shalt the King say unto them on his right

3. Then God shall wipe away all tears from their eyes, and there shall be no more death,¹ and they shall obtain joy and gladness,² and enter upon eternal life.³

hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matt. 25:33, 34.

¹ And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. Rev. 21:4.

² And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. Isa. 35:10.

³ And these shall go away into everlasting punishment; but the righteous into life eternal. Matt. 25:46. Who shall not receive manifold more in this present time, and in the world to come life everlasting. Luke 18:30.

THE GOVERNMENT OF THE CHRISTIAN CHURCH.

INTRODUCTION.

Much respecting the government of the Church and its internal affairs, is left to the wisdom of the body; but no rule or regulation should be adopted which conflicts with any plain declaration of the Scriptures.

2. Few, perhaps, of the common forms of church government are, of themselves, very offensive in the sight of God, but rather the abuses which are practiced under them; yet some, doubtless, come nearer to the original form than others, and are also more efficient for the purposes of government and justice.

3. The mere form of government should always be agreeable to the will of the governed, and the minority should yield assent to the will of the majority, but the majority, however large, should never infringe upon the liberty or the rights of any.

4. The Church should always possess and exercise the right of censuring the erring, and excluding the unworthy.

CHAPTER I.

SECTION I.

A PARTICULAR CHURCH.

A particular church is a body of associate believers in Christ, united together for religious instruc-

tion and spiritual improvement, and for the solemn worship of God.

SECTION II.

ORGANIZATION OF A CHURCH.

In the organization of a church, a regularly ordained minister of the gospel shall preside; and those wishing to unite with the church shall first enter into the following agreement:

We, whose names are hereunto annexed, members, as we trust, of the body of Christ, having exercised repentance toward God and faith toward our Lord Jesus Christ,¹ being desirous of associating ourselves together as a church, agree to be governed by the following principles:

(1) Christ is the only head of the Church.²

(2) The name CHRISTIAN is the only appellation by which we will be known, to the exclusion of all party or sectarian names.³

(3) The Holy Bible, or the Scriptures of the Old and New Testaments is our only creed or confession of faith.⁴

(4) Christian character, or vital piety is the true Scriptural test of fellowship and of church membership.⁵

(5) The right of private judgment and the liberty

¹ Acts 20:21.

² Col. 1:18.

³ Acts 11:26. I Cor. 3:4.

⁴ II Tim. 3:16, 17. Rev. 22:18, 19.

⁵ Matt. 7:17. Mark 16:16. John 11:25, 26.

of conscience is a right and privilege that should be accorded to, and exercised by all.^{1 2}

2. Those who have signed the above agreement should then proceed to elect or choose a Secretary and Treasurer. They should choose or appoint other officers or committees, as may be necessary. They should also make choice of two, or more if thought necessary, of their number, to be ordained Deacons of the church; respecting these last, time should be had for reflection and consultation, that the choice may fall upon those best suited to the office.

3. After a church has been organized, members may be received from any Christian Church, or denomination, by letter, or other evidence showing their full connection therewith, or by exercising repentance and faith.

4. No one, if under charge of immoral conduct, shall be received from any other church, until the charge be removed, or satisfactory evidence given of reformation.

SECTION III.

DUTIES OF THE CHURCH.

Every Church shall procure, if possible, a regular Pastor to minister to it in holy things, and to take the oversight of its spiritual interests.

2. The Church should strictly observe and faith-

¹ Rom. 14:4.

² See Chapter III, Principles of the Church.

fully obey the teachings and moral injunctions of them that have the rule over it.¹

3. The Church should labor to satisfy fully the temporal wants of its pastor by stated payments, so that he may be free from worldly care and anxiety, and give his undivided attention to the work of the ministry.²

4. It shall be the duty of every Church, as early as practicable after its organization, to unite with the conference in whose bounds it may be located, and to comply with all reasonable requests of the Conference to which it may belong.

5. Every Church shall have at least four sacramental meetings during the year, and at every quarterly meeting there shall be a session, or conference of the Church for the transaction of business, in which all the members in regular standing may participate.

6. The Church should endeavor to maintain and exhibit a system of sound principles.³

¹ Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you. Heb. 13:17.

² The laborer is worthy of his hire. Luke 10:7. The laborer is worthy of his reward. I Tim. 5:18. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Even so hath the Lord ordained that they which preach the gospel should live of the gospel. I Cor. 9:11, 14. See also verses 7, 9, 10, and 13.

³ Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. II Tim. 1:13.

7. It should support the ordinances of gospel worship in their purity and simplicity.¹

8. It should exercise impartially the government and discipline of the Church.²

9. It should endeavor to promote holiness, not only in action, but in all manner of conversation.³

SECTION IV.

DUTIES OF MEMBERS.

It is the duty of every member of the Church to give of his substance to the support of the Church as the Lord hath prospered him.⁴

2. Every member should attend, if possible, all the stated meetings of the Church, especially every Church session, or quarterly conference.⁵

¹ That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Rom. 15:6.

² Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Gal. 6:1. A man that is a heretic, after the first and second admonition, reject. Titus 3:10.

³ Let your conversation be as it becometh the gospel of Christ. Phil. 1:27. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness? II Peter 3:11.

⁴ Now concerning the collections for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. I Cor. 16:1, 2.

⁵ Nor forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching. Heb. 10:25.

3. The members should earnestly study to keep peace and unity in the Church.¹
4. They should bear one another's burdens.²
5. They should endeavor to prevent each other's stumbling.³
6. They should steadfastly continue in the faith and worship of the gospel.⁴
7. They should pray for and sympathize with one another.⁵

SsCTION V.

DUTIES OF THE SECRETARY.

The Secretary shall faithfully record all the transactions of the Church, whether at stated, or called sessions or conferences thereof.

2. He shall keep a full account of all moneys, or other things of value received, or paid out, by the Church, to whom paid, and for what purpose.
3. He shall record all admissions into the Church, and state whether they be by letter or upon profes-

¹ Endeavoring to keep the unity of the Spirit in the bond of peace. Eph. 4:3.

² Bear ye one another's burdens, and so fulfill the law of Christ. Gal. 6:2.

³ Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block, or an occasion to fall in his brothers way. Rom. 14:13.

⁴ And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. Acts 2:42.

⁵ Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. Eph. 6:18.

sion of faith; if by letter, state from what Church or denomination the applicants came, always affixing the date.

4. He shall keep an account of all deaths, dismissals, suspensions, and expulsions, with marginal remarks on the Church roll, and by order of the Church shall issue letters of dismissal and commendation.

CERTIFICATE OF MEMBERSHIP.*

189...

This certifies that..... is a member, in good standing, of..... Christian Church,..... Conference, and is, at..... own request, hereby dismissed from this Church to unite with..... Church, and when so received..... responsibility to this Church will cease.

Done this the..... day of..... 189...
..... Secretary. Pastor.

5. He shall attest all the acts and proceedings of the Church.

6. He shall have in charge and carefully preserve all the records of the Church, which shall be open to the inspection of the pastor and the Church, and which he shall deliver to his successor in office.

SECTION VI.

DUTIES OF THE TREASURER.

The Treasurer shall receive the dues of the members of the Church, and the contributions of the friends. He may serve also as collector to whom

* I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness. Psa. 84:10. I was glad when they said unto me, Let us go into the house of the Lord. Psa. 122:1.

the Church may appoint one or more assistant collectors.

2. He shall report at least quarterly the collections made and the amount in hand, and pay out only on the order of the Church.

3. He shall mention in his quarterly reports, which shall be in writing, the names of those who have paid and the amounts paid.

CHAPTER II.

SECTION I.

OFFICERS OF THE CHURCH.

The necessary and perpetual officers of the Church are Bishops or Pastors, and Deacons.

SECTION II.

BISHOPS OR PASTORS.

The pastoral office is the highest and most important in the Church, and the person who holds this office is, in Scripture, called by different names expressive of his various duties:

(1) As he is the overseer or superintendent, or has the oversight of the flock of Christ, he is termed *bishop*.¹

(2) As he supplies or feeds them with spiritual food, he is termed *pastor*.²

¹ Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers [bishops], to feed the Church of God, which he hath purchased with his own blood. Acts 20:28.

² And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. Jer. 3:15. See I Pet. 5:2, 3, 4.

(3) As he should be prudent and an example to the flock, and possess the wisdom and experience of mature age, he is termed presbyter or elder.¹

(4) As he serves Christ in vindicating his government and declaring his truth, he is termed minister.²

(5) As he is sent to beseech sinners to become reconciled to God through Christ, he is termed ambassador.³

(6) As he dispenses the word of life, he is termed steward of God, and steward of the mysteries of God.⁴

(7) As he is the messenger of God, he is termed the angel of the church.⁵

2. It is the duty of an Elder, or a Pastor, to preach the word diligently,⁶ to give himself continually to prayer, and to his holy calling,⁷ and to study

¹ The elders which are among you I exhort, who am also an elder. I Pet. 5:1. See Titus 1:5. I Tim. 5:17, 19.

² Let a man so account of us, as of the ministers of Christ. I Cor. 4:1. Who also hath made us able ministers of the new testament. II Cor. 3:6.

³ Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. II Cor. 5:20.

⁴ For a bishop must be blameless, as the steward of God. Titus 1:7. And stewards of the mysteries of God. I Cor. 4:1.

⁵ Unto the angel of the Church of Ephesus write. Rev. 2:1, 8; and 3:1, 7. The seven stars are the angels of the seven churches. Rev. 1:20. See Mal. 2:7.

⁶ Preach the word; be instant in season, out of season: reprove, rebuke, exhort with all long-suffering and doctrine. II Tim. 4:2.

⁷ But we will give ourselves continually to prayer, and to the ministry of the word. Acts 6:4.

to show himself approved of God, a workman that needeth not to be ashamed.¹

3. It is his duty to see that the Churches to which he ministers, and also the members thereof, discharge the obligations imposed by the Holy Scriptures and their form of Church government.

4. It is his duty to comply with all the requests, and to execute all the orders of the Conference to which he belongs, so far as they may relate to him, to the best of his ability, when not incompatible with justice, or unequal to what is or would be acceptable to any, or every one of the majority under like circumstances.

5. It is his duty to be present at every annual meeting of the Conference to which he belongs; and if he is prevented by causes beyond his control, he shall address the Conference by letter, stating the fact, and offering such suggestions, and giving such information, if any in his possession, as may be serviceable to the body.

6. It is his duty to promote the peace and unity of the Church so far as he may be able, and to study its interest, and labor for its prosperity.

SECTION III.

DEACONS.

It is clear from the Scriptures that Deacons are

¹ Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. II Tim. 2:15.

distinct officers in the Church.¹ Their business is to supply the wants of the poor, and to have charge of the temporal affairs of the Church.²

2. They should make suitable arrangements for, and assist the pastor in the administration of the sacraments.

3. One of the Deacons, in the absence of the pastor, should preside in all business meetings of the Church, and conduct the public worship of the congregation, when desired to do so, by reading the Word of God, singing, prayer, and exhortation.

4. They should counsel with the pastor in the government and spiritual affairs of the Church.

SECTION IV.

LICENTIATES.

A licentiate is one licensed to preach the gospel as a probationer until he shall give full proof of his ability to teach efficiently the great doctrine of salvation.³

2. Special care should be taken that the candidate for licensure possess the moral and literary qualifications necessary to fit him for the responsible position to which he aspires.⁴

¹ See Phil. 1:1, and I Tim. 3:8 to 15.

² See Acts 6:1 to 6.

³ Lay hands suddenly on no man. I Tim. 5:22.

⁴ And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. II Tim. 2:2. Not a novice, I Tim. 3:6.

3. He shall, therefore, possess an unblemished Christian character, and a good English education, and be recommended by the Church of which he is a member.¹

4. And that there may be no doubt of his qualifications, he shall be carefully examined.

(1) Upon his religious experience, and also in reference to his call to the ministry.²

(2) Upon his knowledge of the Principles and Government of the Christian Church.

(3) Upon his knowledge of the Scriptures, and of the leading doctrines of Christianity.

(4) Upon the English branches of learning, to include Arithmetic, Geography, English Grammar, History of the United States, Physiology and Elements of Rhetoric.

The study of the classics, to include the original languages in which the Scriptures were written, is recommended.

5. A report shall be made to the Conference stating the moral and literary qualifications of the applicant, and the satisfaction given in the examination.

6. Conference may also require the candidate to deliver a popular lecture or sermon before the body (of which he shall furnish a written copy), that his taste and prospect for usefulness may be fully seen.

7. The Conference being satisfied with his proficiency shall proceed to license him (or another

¹ See above.

² And how shall they preach, except they be sent. Rom. 10:15.

time or place may be appointed for that purpose), and shall issue to him a Certificate of Licensure duly signed by the president and secretary of the Conference.

8. When a licentiate shall have preached for a considerable length of time, and his services do not appear profitable to the churches, the Conference may, if deemed advisable, revoke his license, and shall demand the return of his credentials.

SECTION V.

QUALIFICATIONS FOR ORDINATION.

The importance and responsibility of the office of an Elder require that the incumbent possess an unsullied Christian character, a fair amount of learning, and a ready capacity to teach.¹

2. Every candidate for ordination shall have preached a sufficient length of time to give ample evidence of usefulness to the Church,² and be recommended by one or more of the congregations to which he has ministered.

3. He shall also be carefully examined by the Educational Committee of his Conference upon the following three years' course of study, the examination to be held at each successive Conference until the course is satisfactorily completed:

¹ See II Tim. 2:2. I Tim. 3:2.

² Not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without. I Tim. 3:6, 7.

First Year.—(1) Homiletics, (2) General History, (3) English and American Literature, (4) Church History, (5) Theology—Revealed.

Second Year.—(1) History of the Christian Church and other leading denominations, (2) Physics, (3) Biblical Literature, (4) Mental Science, (5) Theology—Pastorial.

Third Year.—(1) Higher Rhetoric, (2) History of the Protestant Reformation, (3) Astronomy, (4) Moral Science, (5) Geology, (6) Theology—Natural.

Those who have certificates of having passed satisfactory examinations on the literary studies of this course, or have a diploma from a college of recognized standing, will be required to stand examinations only on the theological studies of the course. If the candidate can stand these examinations satisfactorily in less than three years, he will be permitted to do so.

4. When the course of study shall have been completed, a report of the proficiency attained shall be made to Conference with recommendations.

5. Conference may also require the candidate to deliver a discourse or sermon (a copy of which shall be submitted in writing) before them, that his taste and proficiency in composition, and aptness to teach may be seen.¹

6. Conference, being satisfied with the qualifications of the candidate, shall appoint an ordaining

¹ See I Tim. 3:2. Apt to teach.

presbytery of three bishops to set him apart to the sacred office of an Elder in the Church. Persons so ordained become thereby members of the Conference.

CHAPTER III.

SECTION I.

CONFERENCES.

A Conference shall be composed of all ordained and licensed ministers and all Churches organized upon the general principles of the Christian Church, within certain specified bounds.

2. Every Church shall be represented by laymen, according to the following ratio, unless otherwise determined by conference: A Church having a membership of 100, or less, shall be entitled to two delegates to represent it in Conference, and one delegate for every additional hundred members. Provided, that no Church shall be allowed more than four delegates.

3. One-fourth of the ministers belong to the Conference, and as many delegates as may be present having met at the time and place appointed, shall constitute a quorum for the transaction of business.

4. Ministers sent by sister Conferences as fraternal messengers shall be entitled to seats as deliberative members, but may not vote. Also ministers in good standing in any Evangelical Church may be invited to seats as honorary members, with the privilege to deliberate, but not to vote.

SECTION II.

ORGANIZATION.

Conference shall meet on its own adjournment, and be called to order by the President; or in his absence, by the Secretary; or in his absence, by the oldest minister present.

2. The Standing Secretary (or in his absence any one may be invited to act pro tempore) shall then proceed to read the roll of ministers and Churches belonging to Conference, and if a quorum be present the fact shall be announced. The session shall be opened with prayer.

3. A President, and an Assistant Secretary shall then be elected, (also a Standing Secretary and a Treasurer, if a vacancy occur in either, or both of these offices) in a manner approved by Conference, after which an appropriate address or sermon should be delivered by the President or minister appointed for that purpose.

4. The President and Assistant Secretary shall hold their office only during the Conference year.

5. The Standing Secretary and Treasurer shall hold their office for an indefinite period, subject to the order of Conference.

6. Conference shall be governed by such rules as usually govern deliberative assemblies; or it may adopt such rules and regulations as appear best calculated to produce peace and harmony, the rights of individuals and Churches always being respected.

SECTION III.

DUTIES OF OFFICERS.

The President shall always take the chair at the hour appointed, call the house to order, preserve decorum, decide questions of order, (from which, however, an appeal may be taken to the body), sign all the proceedings of Conference, and do what else the duties of his office may require.

2. The Secretary shall have charge of, and preserve all the books and records of the Conference, attest all its proceedings, and see that they are duly recorded, and do what else may be imposed on him by the duties of his office.

3. The Treasurer shall have charge of, and safely keep all funds belonging to the Conference, and shall invest, dispose of, or pay out these funds only on order of Conference.

SECTION IV.

BUSINESS OF CONFERENCE.

Conference shall meet once in each year for the transaction of such business as may advance the interest of the Church and the cause of God.

2. Business shall be transacted in the order of time in which it may be presented, reports of standing committees first, and then reports of special committees, except a matter that is made the special order of the day.

3. Conference ought to appoint the following standing committees, viz: On Education, Home

Missions, Sabbath Schools, and Moral Reform; and on other subjects when deemed advisable.

4. The Committee on Education, composed of Elders, shall have control of all available means for the establishment of schools throughout the Conference; all questions and matters pertaining to education shall be referred to them; all Biblical students looking forward to the ministry shall be under their charge; all ministers applying for admission into Conference shall be referred to them, and all candidates for license or ordination shall be examined by them. It shall be their duty to report separately upon each matter claiming their attention, and of the general educational interests of the Conference.

5. The Committee on Home Missions shall inquire into the moral condition and wants of all neglected portions of territory within the bounds of Conference or contiguous thereto, and the necessary means by which missions may be sustained and the spiritual wants of the people supplied. They shall also report the efforts that are being made and the success attending them, and what else may be of interest connected with the subject. All business in reference to Home Missions shall be referred to them.

6. The Committee on Sabbath Schools shall report the number and condition of Sabbath Schools within the bounds of Conference, and suggest such means as may be necessary to establish schools of this character in all our congregations, and in all destitute places. They shall consider all questions proposed in connection with this subject.

7. The Committee on Moral Reform shall carefully examine all means suggested for the removal of the great evil of intemperance, and report the success of the cause and the obstacles it has to encounter, and what else may appear advisable in the way of other moral reforms.

8. Any business of importance that requires much and careful attention should be referred to a committee.

9. Conference should require every minister to make a full report in writing of his ministerial labors during the year, stating his success or failure in every matter claiming his attention; and if he neglect to make this report, he should be censured therefor.

10. An executive committee, of three or more Elders, should be appointed, whose duty it shall be to attend to any and all business which is necessary to be transacted between the annual sessions of Conference, that is, such as ought not to be deferred to the annual meeting; or such as cannot then be conveniently transacted.

11. All committees appointed by Conference are amenable to that body, and should report thereunto when required.

12. Conference ought to appoint fraternal messengers to attend the sessions of sister Conferences, to receive and offer such suggestions as may conduce to the peace and prosperity of the Redeemer's kingdom, and to keep up a free and social intercourse between the different parts of the Church.

13. Suitable efforts should be made to establish primary and high schools in every Conference; and the standard of education among the ministry should be raised as high as possible.

14. Conference should provide for the support of aged and infirm ministers and their families, who have not sufficient means to keep them from want.

15. Every available means should be used to promote true religion and spiritual-mindedness.

CHAPTER IV.

SECTION I.

CONVENTION.

The Convention, composed of representatives from all the Christian Conferences in the Southern States, shall bear the title of the Southern Christian Convention.*

2. The Convention shall consist of an equal number of Elders and Laymen, chosen by the Conferences in annual session, in the proportion of one delegate to every four hundred members; but every regularly organized Conference shall have the right to send two delegates—one Elder and one Layman. The delegates shall be elected for two years, except it be to fill vacancies.

SECTION II.

ORGANIZATION.

The regular meetings of the Convention shall be biennial, at which a President, a Vice-President and

*The American Christian Convention, likewise composed of delegates, meets every four years.

an Assistant Secretary shall be elected, whose term of office shall continue for two years, or until their successors are elected.

2. The Secretary and Treasurer may be elected for an indefinite period, and shall be ex officio members of the Convention, with power to deliberate, but not to vote, except the Conference to which they belong shall elect them.

3. When vacancies occur they may be filled pro tempore, or until the next regular meeting.

4. In cases of emergency, the President may call an extra session of the Convention; and it shall be his duty so to do when requested by one-third of the members of the Convention, half of whom are ministers. The Convention may also adjourn to meet in extra session.

5. Three months notice shall be given through the public press of any meeting of the Convention in extra session, except such meeting shall be agreed to by the body on adjournment.

6. One-third of the members of the Convention, half of whom are ministers, having met at the time and place appointed, shall constitute a quorum for the transaction of business, but a smaller number shall have the power to adjourn to some future day.

7. At every biennial session each member shall furnish the Secretary with a certificate of his election, signed by the secretary or clerk of his Conference, to be filed away with the papers of the Convention.

8. The Convention may prescribe the manner of

electing its officers, and adopt such rules and regulations as may appear fit for its government; always respecting the rights and privileges of individuals.

9. At the opening of every regular meeting of the Convention, a sermon, or address appropriate to the occasion, should be delivered by the President or some Elder previously appointed.

10. The business of each day shall be opened and closed with prayer.

SECTION III.

DUTIES OF OFFICERS.

The President shall preside at all the meetings of the Convention, sign all the proceedings of the body, visit as many of the annual Conferences as he can, and confer, counsel, and advise with the brethren, and do what else the duties of his office may impose upon him. The Vice-President shall perform all the duties of the President in his absence, or in case of death.

2. The Secretary shall duly record all the proceedings of the Convention, attest all its acts, take proper care of all the documents, records, and writings of every description belonging to the body, and publish the time and place of meeting when required to do so by the President.

3. The Treasurer shall receive all moneys pertaining to the Convention, keep an accurate account thereof, and of all receipts and expenditures;

pay money only on orders drawn by the President and attested by the Secretary; and at every regular session of the body he shall make a full report in writing of all assets, and of all receipts and expenditures.

SECTION IV.

BUSINESS OF THE CONVENTION.

The Convention shall have the supervision of all the general enterprises of the denomination in the bounds of the Conferences connected with it.

2. The Convention shall appoint a standing committee of three or five on Publications, whose duty it shall be to furnish the denomination and the public with suitable matter for reading and religious instruction; they shall carefully examine all manuscripts and other matter designed to be published for the use of the denomination; they shall provide for the publication of a religious newspaper, to be issued weekly, as the organ of the denomination; they shall provide suitable Sunday school literature; and they shall be governed by such rules and regulations as the Convention may prescribe, and continue in office for two years, or until their successors are appointed; this committee shall through its chairman make a full and complete report in writing, at each regular session of the body, of all the operations of the committee. The Convention should place at the disposal of the committee sufficient means to give success to the publishing interests of the denomination.

3. A standing committee shall be appointed on Schools and Colleges, whose duty it shall be to examine all plans and projects for the establishment of high schools and colleges that may be presented, and to devise means and suggest ways by which the educational wants of the denomination may be satisfied. This committee shall be appointed for two years, and be governed by rules and regulations prescribed by the Convention, and report through its chairman, in writing, at every regular session of the body.

4. A Standing committee shall be appointed on Home Missions, whose business it shall be to inquire into the moral condition of the Church and the country, and to give information of all neglected and destitute sections, and to report in writing at each biennial session, under rules prescribed by the Convention.

A standing committee shall be appointed on Foreign Missions, to whom shall be referred all matters pertaining to work in foreign lands. They shall report in writing through the chairman, all their operations and the progress of the cause under their direction.

6. The Convention shall have an executive committee of three persons, consisting of the President, to whom shall be referred all matters of business which require attention between the sessions of this body. This committee shall report in full its work biennially.

7. The Convention should appoint either standing

or special committees on all subjects requiring mature deliberation and time.

8. The Convention shall devise from time to time plans for raising funds to prosecute successfully the various enterprises under its control.

9. All difficulties arising in the local Conferences may be carried by appeal to the Convention, whose decision shall be final.

10. The Convention shall determine the boundaries of the local Conferences.

11. For the division of existing Conferences, or the formation of new ones, application shall be made to the Convention; and when it shall appear that the good of the cause demands the division of an old Conference, owing to its great size or large extent of territory, a division may be ordered; or a new Conference may be formed, when a number of Ministers and Churches, sufficient to give influence and perpetuity to the cause, are widely separated from any other Christian Conference.

CHAPTER V.

SECTION I.

OFFENSES OR MISDEMEANORS.

An offense is anything in the words or actions of a church member which is contrary to the Word of God, or which may tempt others to sin.

2. Nothing should be considered as an offense

which is not condemned by the Holy Scriptures, either directly or by implication.

3. Much prudence and discretion should be exercised in treating offenses, that justice may be done and the right vindicated.

4. Offenses are either private or public, and should be treated accordingly.

SECTION II.

PRIVATE OFFENSES.

Offenses are considered private when known only to an individual, or, at most, to a very few.

2. Private offenses ought not to be immediately prosecuted before the Church, because the object of discipline may be quite as well, and, in many cases, much better attained, by a different course; and because a public prosecution, in such circumstances, would tend unnecessarily to spread the knowledge of offenses, to exasperate and harden offenders, to extend angry and vexatious litigation, and thus to render the discipline of the Church more injurious, possibly, than the offense was originally.¹

3. In all cases in which the injuries or offenses are of a personal and private nature, efforts shall be made to settle the difficulty, and reclaim the offender, before any information is given to the Church, or any complaint made thereof, as required by Christ.²

¹ Gal. 6:1.

² Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear

4. Private offenses that are not personal, i. e., such as are known only to an individual, or to a very few, should be treated in the same manner, or as far as circumstances will admit.

5. Any one who brings information of private and personal injuries before the Church, without taking these previous steps, shall be censured himself, as guilty of an offense against the peace and order of the Church.

6. Any person that shall purposely give publicity to an offense, especially of a public character, shall be liable to censure, as a slanderer of his brethren.

SECTION III.

PUBLIC OFFENSES.

Public offenses are such as are either so notorious and scandalous that no private steps would remove their injurious effects, or when private steps have been taken, they proved ineffectual.

2. Whenever an offense, though gross in itself and grievous to the Church, cannot be prosecuted to conviction, it is better to wait until satisfactory evidence can be obtained than to commence process without sufficient proof.

3. When general rumor charges any person with

thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican. Matt. 18:15, 16, 17.

a crime, immediate cognizance should be taken of it, and a full investigation should be made.

4. But the rumor should specify some particular sin or sins, and be widely spread and gaining strength rather than declining, and also be accompanied with strong presumption of truth, to entitle it to notice. Great caution and Christian prudence should be exercised in taking up charges on this ground.

5. Whenever hurtful rumors or slanderous reports are circulated against an individual, he may request an investigation, which shall be granted.

6. The principles involved in this and the preceding section will apply equally to ministers and laymen.

SECTION IV.

PROCESS AGAINST A PRIVATE PERSON.

It shall be the duty of the Deacons of every Church, and if deemed necessary, one or more members may be added to the number, to inquire into all the offenses against the Church, committed by any member of the Church, or offenses against individuals, or differences between brethren, and, if possible, settle such cases privately, reporting the result of their efforts to each quarterly Conference. And that they may the more effectually accomplish their work, they shall, whenever they deem it necessary, invite the pastor of the Church to act with them.

2. Offenses may be brought before the Church either by an individual or individuals, or by common fame.

3. If brought by the former, the case shall be tried in the name of the accuser or accusers; if by the latter, common fame is the accuser.

4. When a general rumor is raised by the rashness or malice of any person, he should be censured in proportion to the criminality of his conduct.

5. Great caution ought to be exercised in receiving accusations from any person who is known to indulge a malignant spirit towards the accused; who is himself under censure or process; who is not of good character; who is deeply interested, in any respect, in the conviction of the accused; or who is known to be litigious, rash, or highly imprudent.

6. At the first meeting, no more shall be done, unless by consent of parties, than to give the accused a copy of each charge, with the names of the witnesses to support it, and to cite all concerned to appear at the next meeting, to have the matter fully heard and decided.

7. Ten days' notice shall be given to the parties concerned, that they may have ample time to be in readiness for the trial.

8. Citations shall be furnished for such witnesses as the accused may desire to appear on his behalf.

9. In exhibiting charges, the times, places, and circumstances should, if possible, be ascertained and stated, that the accused may have an opportunity

to prove an alibi, or to extenuate or alleviate his offense.

10. The Church may, in many cases, when thought more for edification and for the good of the individual, send some members or a committee to converse with the accused person; and if he confess guilt, to endeavor to bring him to repentance, rather than to proceed immediately to citation.

11. When an accused person, or a witness, refuses to obey the citation, he shall be cited a second time, and if he still continue to refuse, he shall be excluded from the communion of the Church, for his contumacy, until he repent.

12. The second citation ought always to be accompanied with a notice, that if the person cited do not appear at the time appointed, the Church, besides censuring him for his contumacy, will proceed to take the testimony in his case, as if he were present.

13. The trial shall be fair and impartial. The witnesses shall be examined in the presence of the accused, or, at least, after he shall have been duly cited to attend; and he shall be permitted to ask any question tending to his own exculpation.

14. Persons found guilty of offenses of no great importance, shall be admonished, rebuked, or excluded from Church privileges, as the case shall appear to deserve, until they give satisfactory evidence of repentance.

15. But such gross offenders as will not be reclaimed by the private or public admonitions of the

Church, are to be cut off from the body, agreeably to our Lord's direction, and the apostolic injunction respecting the incestuous person.¹

16. If any accused person feel unable to represent and plead his own cause to advantage, he may request any minister or layman belonging to his Church to prepare and exhibit his cause as he may judge proper.

17. Questions of order shall be decided by the chair, unless an appeal is taken to the house, upon which there shall be no debate.

18. In all matters pertaining to the Church, every member in good standing may vote.

SECTION V.

PROCESS AGAINST AN ELDER OR MINISTER.

Conference alone has jurisdiction in the case of a minister; and the same candor, caution, and general method, as far as circumstances will admit, should be observed in investigating charges against him as are prescribed in the case of private members, only substituting Conference for Church session.

2. The honor and success of the gospel depend, in a great measure, on the character of its ministers; therefore, Conference ought to watch over the personal and professional conduct of all its members with the greatest care and impartiality.

3. No minister ought, on account of his office, to

¹ See Matt. 18:17; and I Cor. 5:1 to 5.

be screened from the hand of justice, nor his offenses to be slightly censured; yet charges of a scandalous nature ought not to be received against him only on indubitable testimony.

4. Charges can be preferred against a minister of the gospel by not less than two¹ brother ministers, or a Church; and in either case a charge must be fully made out and prosecuted by a minister, or by a committee in behalf of the Church preferring the charge.

5. The party prosecuting a minister shall be warned that if the charges are not sustained he must himself be censured as a slanderer of the gospel ministry.

6. Whenever common fame loudly proclaims the scandal of a minister, though no person prefer a charge, it shall be necessary, for the honor of religion, to investigate the matter as carefully and as fully as if there were a prosecutor.

7. A minister knowing his brother to be guilty of a fault, ought, in a mild, Christian spirit, to tell him of the fault, and endeavor to remove the evil; but if he still persist, and the fault become notorious and of considerable magnitude, it may be proper to bring the matter before Conference.

8. When charges are preferred against a minister, he shall be furnished with a full copy of them, and the names of the witnesses annexed, and be allowed at least twenty days to prepare for trial.

¹ I Tim. 5:19.

9. Charges against a minister, that are investigated during the sitting of Conference, may be by a committee of all the Elders present, who shall report to the body for its action.

10. If the charges against a minister are well supported and fully sustained, he shall be censured, admonished, suspended, or deposed, according to the nature of the offense.

11. If a minister, accused of atrocious crimes, being twice duly cited, shall refuse to attend the place of trial, he shall be immediately suspended. And if, after another citation, he still refuse to attend, he shall be deposed as contumacious.

12. Every trial shall be by the Holy Bible, our only rule of faith and practice.

SECTION VI.

PROCESS AGAINST A CHURCH.

Whenever a Church neglects its duties, or disregards the obligations imposed upon it by the Form of Government, it may be charged before the Conference of which it is a member, by a sister Church, or by a minister; and in either case the charge must be prosecuted in the name of the party preferring it.

2. If a Church fall into bad repute, though no charges are preferred, its condition shall be investigated.

3. The same general course shall be pursued, as far as circumstances will admit, in investigating charges against Churches, as in the case of individuals and ministers.

4. The trial of a Church may be conducted at its place of worship, or it may be required to defend itself at some other place, through a committee of its members.

5. A Church found guilty of a charge may be admonished, censured, or cut off, as its case may seem to demand.

6. The sentence of a Church should never involve any of its members who may enter their protest against the crime of which the Church is charged, or who may be excepted in the charge.

SECTION VII.

WITNESSES.

Great care and impartiality should be exercised in receiving testimony, that importance may be attached only to the evidence of competent and credible witnesses.

2. A witness may be incompetent by want of age, by weakness of understanding, by infamy of character, by being under censure for falsehood or perjury, by nearness of relationship to the parties, and by many other causes.

3. The credibility of a witness may be affected by relationship to any of the parties; by deep interest in the result of the trial; by general rashness, indiscretion, or malignity of character, and by many other considerations.

4. Where there is room for doubt with regard to any of these points, either party has a right to

challenge witnesses, and the exceptions must be carefully decided upon.

5. A husband or wife shall not be compelled to bear testimony against each other.

6. The testimony of more than one witness ought to be required in order to establish any charge.

7. To prevent confusion, witnesses shall be examined first by the party introducing them, then cross-examined by the opposite party; after which any member of either party may put additional interrogatories. But no question shall be put or answered, except by permission of the Moderator.

8. Whenever the whole, or any part of the testimony cannot be taken at the place of trial, a commission consisting of two or more members of the party examining the case, may be appointed to proceed to the place where the witness or witnesses reside, and take the testimony in question, of which due notice shall be given to the opposite party, that he may have an opportunity of attending. And if the accused shall desire to take testimony at a distance, for his own exculpation, he shall give like notice of time and place, that a commission, as in the former case, may be appointed.

9. When the witnesses have all been examined, the accused and the prosecutor shall have the privilege of commenting on their testimony to any reasonable extent.

SECTION VIII.

JURISDICTION.

If a member, dismissed from one Church with a view to his joining another, commit an offense previous to his joining the latter, he shall be considered as under the jurisdiction of the Church which dismissed him, and amenable to it, up to the time when he actually becomes connected with that to which he was dismissed and recommended.

2. The same principle shall apply to a minister, who is always to be considered as remaining under the jurisdiction of the Conference which dismissed him, until he becomes a member of another.

3. If, however, either a minister or a private member shall be charged with a crime which appears to have been committed during the interval between the date of his dismission and his actually joining the new body, but which did not come to light until after he had joined the new body, that body shall be empowered and bound to conduct the process against him.

A DIRECTORY FOR RELIGIOUS WORSHIP IN THE
CHRISTIAN CHURCH,
WITH
OFFICIAL CEREMONIES.

CHAPTER I.

SECTION I.

THE SABBATH.

"The Sabbath is a day appointed by God to be observed as a day of rest from all secular labor or employments, and to be kept holy, and consecrated to his service and worship."

SECTION II.

BENEFITS OF THE SABBATH.

The Sabbath, when properly observed, confers benefits and blessings upon our race not easily enumerated.

2. It is a time of rest, in which the mind and body become refreshed and invigorated.
3. It tends to lengthen life, and increase our happiness.
4. It advances the interest of society, and draws out the better feelings of the heart.
5. It increases sociability, and develops the faculties of the mind.

6. It promotes the order and peace of society.
7. It promotes learning and civilization.
8. It tends to the propagation of the gospel and the knowledge of God.

SECTION III.

HOW IT SHOULD BE KEPT.

All worldly business should be laid aside, and no labor performed, of a temporal nature, but what may be absolutely necessary for the time, that could not conveniently have been attended to before, nor deferred until after the Sabbath is over.

2. The whole day should be kept holy unto the Lord, and not merely a part of it; and our employment should be the public and private exercises of religion.

3. We should abstain from ordinary amusements, visiting and worldly conversation.

4. Suitable provisions ought to be made beforehand, that little time may be required in the preparation of food and the care of animals, so that none be detained from the public worship of God, nor hindered from sanctifying the Sabbath.

5. Every person should engage awhile in the morning in reading the Bible, in holy meditation, and in prayer, for themselves, that they may be prepared for the services of the sanctuary and the duties of the day, and for their minister, that God may enable him to dispense faithfully the word of life, and that his ministry may be blessed to the good of the congregation.

6. The time not occupied in the sanctuary should be devoted to reading the Scriptures, or religious books, meditation, prayer, religious conversation, singing of psalms, hymns, or spiritual songs, and in works of charity and mercy.

CHAPTER II.

SECTION I.

PUBLIC WORSHIP.

It is the duty of every person to attend the public worship of Almighty God, and to take part therein, especially upon the Sabbath day.

SECTION II.

ASSEMBLING OF THE PEOPLE.

At the time appointed for worship, the people should enter the Church quietly, and take their seats in a grave and reverent manner.

2. After the congregation has assembled, no one should remain outside of the house talking, or otherwise disregarding the sacred duties of the day; nor should any portion of the congregation, or any person, wait for the services to commence before entering the house.

3. When the time appointed has arrived, and the people have assembled, there should be no whispering or talking to one another, no gazing about or inattention; nor should any one unnecessarily de-

part from the house, until the blessing is pronounced. A disregard of any of these is indecorous and sinful.

4. Every person should pay strict attention to all the parts of worship, and follow attentively the minister in his sermon and in all his remarks, that he may be a recipient of the blessings that Heaven may bestow.

SECTION III.

READING THE SCRIPTURES.

The minister should, at all stated services of the Church, read a suitable portion of the Holy Scriptures, in a clear and solemn manner; and, when he thinks it expedient, explain such passages as may appear obscure, that the congregation may be edified.

2. The reading of the Scriptures should be observed with marked attention, and regarded as God speaking to the people.

3. The minister ought always to have regard to time, that neither reading, nor any other part of worship, be disproportionate to one another; nor the whole rendered too short, or too tedious.

SECTION IV.

SINGING.

Singing psalms or spiritual songs is a very important part of the worship of God, whether in private or public. It assists devotion and begets holy thoughts.

2. We should sing with the spirit and with the understanding also, making melody in our hearts unto the Lord.

3. Every one should endeavor to acquire some knowledge of the rules of music, that he may praise God in a becoming manner.

4. The whole congregation ought to unite in singing the praises of God, and not leave this delightful part of worship to a few.

5. The congregation ought to be well supplied with books, so that every one could join in singing, without stopping to have the minister parcel out the psalm or hymn by line.

SECTION V.

PRAYER.

Prayer is “an offering up of our desires to God for things agreeable to his will, in the name of Christ.”

2. Every person should learn to pray; otherwise he might be considered as dumb before God.

3. It is just as fit that the Christian should learn to address his Father in heaven as that a child should learn to speak to his earthly parents.

4. Every minister especially, should by careful reading and meditation, and by communion with God in secret, endeavor to acquire both the spirit and the gift of prayer.

5. He should study that variety of expression in prayer that will enable him to offer suitable and appropriate petitions at a throne of grace on all occasions.

6. Prayer is an indispensable part of the services of the sanctuary, and every member of the congregation ought to unite with the minister in his supplications to the Father of all mercies.

7. Prayer after sermon ought to have relation to the subject treated of in the discourse.

SECTION IV.

PREACHING THE WORD.

Preaching of the word is one of the chief means God uses to reclaim the world from wickedness, and to propagate a knowledge of himself throughout the earth.

2. Every minister, then, ought to apply himself diligently to the duties of his profession, that he may prove himself a workman that needeth not to be ashamed, rightly dividing the Word of Truth.

3. Ministers ought to prepare their sermons with care, by study, meditation, and prayer; always adhering closely to the simplicity of the gospel.

4. The preacher should never appear ostentatious or affected in the pulpit, nor indeed anywhere else. Nothing is more unseemly and improper.

5. Polemical discourses are not profitable, and public disputations and controversies tend more to strife than to edification.

6. The minister ought to endeavor to express himself in language best suited to the capacity of his hearers; he ought also to have regard to the length of his sermons, and not to draw out his dis-

courses to a tedious length, nor make them so short as to disappoint expectation.

CHAPTER III.

PRIVATE OR FAMILY WORSHIP.

In addition to the public worship in the sanctuary, it is an indispensable duty of every person to worship God in private. We are directed to enter into our closets and pray to our Father which is in secret, and our Father which seeth in secret shall reward us openly.

2. Family worship consists in reading the Scriptures, prayer, and singing the praises of God.

3. The head of the family ought to be able to conduct the worship at the private altar, and ought to consider it a sacred duty and privilege.

4. Family worship in the evening ought not to be deferred to a late hour, until the children become sleepy and restless, but a suitable time ought to be adopted, and every member of the family required to be present.

5. Each one ought to be taught to pay the utmost respect to the worship of God at all times, and to unite, at least, in singing his praises.

6. When all the parts of family worship cannot be conducted profitably, some may be omitted, but every one that has a family can at least read a chapter in the Bible, or sing a psalm or hymn, or take some part that is edifying to the household.

7. The early training of youth is a very important matter, and parents should carefully instruct their children and those under their charge in the principles of religion, and teach them to reverence God and all holy things.

CHAPTEI IV

VISITING THE SICK.

It is the duty of every person when he is very sick, or when he is greatly depressed in mind or spirit, to send for his minister, and to make known to him his spiritual condition, and to consult him on the concerns of his precious soul.

2. And it is the duty of the minister to apply himself, with all tenderness and Christian affection, to administer spiritual relief.

3. Is the sick person discouraged and filled with doubts? the minister should read to him the promises of God, and show him the great love of the Redeemer in giving his life a ransom for men.

4. Is the sick person ignorant of, and unacquainted with the will of God? the minister should instruct him in the nature of repentance and faith, and the way of acceptance with God, through the mediation and atonement of Jesus Christ.

5. If the minister find the sick person a thoughtless and hardened sinner, he should endeavor to awake his mind, to arouse his conscience, and to convince him of the evil and danger of sin, and to

show him the absolute necessity of repentance and faith in order to his obtaining everlasting happiness.

6. If the sick person be filled with trouble and anxiety, the minister should offer him the comforts and consolations of our holy religion.

7. at a suitable time the minister should offer up an appropriate prayer in behalf of the sick person.

BRIEF SCRIPTURE TEXTS.

AFFLICTIONS:—

Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty. Job 5:17.

For whom the Lord loveth he correcteth, even as a father the son in whom he delighteth. Prov. 3:12.

For the Lord will not cast off for ever; but though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men. Lam. 3:31-33.

CONSOLATION UNDER AFFLICTIONS:—

Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. Psa. 89:33

The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord up-holdeth him with his hand. Psa. 37:23, 24.

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. II Cor. 4:17-18.

For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. II Cor. 5:1.

INVITATIONS:—

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. Matt. 11:28-30.

Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. Isa. 55:6, 7.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

For God sent not his Son into the world to con-

damn the world; but that the world through him might be saved. John 3:16, 17.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. Rev. 22:17.

PROMISES:—

For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

That ye be not slothful, but followers of them who through faith and patience inherit the promises. Heb. 6:10-12.

Like as a father pitith his children, so the Lord pitith them that fear him. Psa. 103:13.

I wait for the Lord, my soul doth wait, and in his word do I hope. Psa. 130:5.

And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. II Cor. 12:9.

Casting all your care upon him; for he careth for you. I Pet. 5:7.

O fear the Lord, ye his saints: for there is no want to them that fear him, Psa. 34:9,

Trust in the Lord, and do good: so shalt thou dwell in the land, and verily thou shalt be fed. Psa. 37:3.

But my God shall supply all your need, according to his riches in glory, by Christ Jesus. Phil. 4:19.

CONFESSiON AND TRUST:—

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. Matt. 10:32.

For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. Rom. 10:10.

Commit thy way unto the Lord; trust also in him, and he shall bring it to pass. Psa. 37:5.

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. Acts 16:31.

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Heb. 11:6.

O Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.

Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness.

For his anger endureth but a moment; in his favor is life: weeping may endure for a night, but joy cometh in the morning. Psa. 30:3-5.

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive. Matt. 21:22.

CHAPTER V.

DAYS OF FASTING AND THANKSGIVING.

To observe days of fasting and thanksgiving on particular and extraordinary occasions, is both scriptural and rational.

2. Days of fasting and thanksgiving may be observed by individuals, families, congregations, the whole Church, or any part thereof, or by a nation, when thought expedient.

3. The judgment and discretion of individuals and families must determine when it is proper to observe a private fast or thanksgiving; and the Churches must determine the matter for the congregations. Conferences for large districts, and the Convention for the whole Church, and the civil powers for the country, when we are under a Christian government.

4. Upon such days there should be public worship and services suited to the occasion, accordingly as it may be a fast or a thanksgiving.

SCRIPTURES.

An acceptable Fast with Promises. Isa. 58:3-12.

Fast for Food and Pastures. Joel 1:14-20.

Exhortation to Thanksgiving. I Chr. 16:7-37.

Thanksgiving day. Neh. 8:9-12.

Instructions with respect to Fasting. Matt. 6:16,
18.

Fasting, its spiritual efficacy. Mark 9:29.

CHAPTER VI.

RECEPTION OF MEMBERS.

Persons desiring to unite with the Church upon profession of faith shall present themselves before the altar, whilst a hymn is being sung. (Only in case of sickness, or other sufficient cause, shall a person not present be admitted to membership, and then only by a special vote). All candidates should be previously instructed by the pastor or deacons, as to the qualifications and duties of Church membership.

HYMN.

The minister, standing at the altar, shall examine the candidates in the presence of the congregation as follows:

(1) Have you sincerely and heartily repented of all your sins?¹

(2) Do you believe in the Lord Jesus Christ as the Saviour of the world?²

¹ Except ye repent, ye shall all likewise perish. Luke 13:3-5. The times of this ignorance God winked at; but now commandeth all men everywhere to repent. Acts 17:30. They should repent and turn to God, and do works meet for repentance. Acts 26.20.

² And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins. Matt. 1:21. We have heard him ourselves, and know that this is indeed the Christ the Saviour of the world. John 4:42,

(3) Is it your purpose through grace to live a godly life?¹

These questions being answered in the affirmative, the minister shall declare the fact to the congregation, i. e., the members of the Church. The name shall here be announced, and the question asked:

You have heard the answers given by Brother (or Sister).....to these questions. Is there any objection to receiving this brother (or sister, or brothers and sisters) into full fellowship in this Church? If there be any objection on the part of any member of the Church, let it now be stated.

If there be an objection, the case shall be referred to a meeting of the quarterly Conference for investigation; but if there be no objection, the minister shall proceed to receive the applicant (or applicants) into full connection with the Church, saying:

On behalf of the Church, I extend to you the right hand of fellowship and welcome you into this Church, and to all its privileges. May you be a blessing to the Church and the Church a blessing to you. I also recommend to you the Holy Bible as the only rule of faith and practice in the Church, and enjoin upon you to study it carefully and prayerfully, and to obey all its precepts according to the best of your understanding and ability.

PRAYER.

¹ But we believe that, through the grace of our Lord Jesus Christ, we shall be saved, even as they. Acts 15:11. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God. Eph. 2:8. Teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously and godly in this present world. Titus 2:12.

2. Applicants may be received into the Church in like manner by the Deacons, when the services of no higher officer can be procured; but baptism and the Lord's Supper shall be administered only by Elders.

CHAPTER VII.

ADMINISTRATION OF BAPTISM.

The sacrament of baptism shall always be administered by an Elder or Bishop, and it ought not to be unnecessarily delayed.

During the singing of a suitable hymn the candidates should present themselves.

HYMN.

The minister will then read from these Scriptures or other suitable lesson:

COMMISSION:—

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. Matt. 28:16-20.

And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned. Mark 16:15, 16.

INSTANCES:—

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days. Acts 10:44-48.

SPIRITUAL SIGNIFICANCE:—

What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resur-

rection. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Rom. 6:1-11.

Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Acts 2:37-40.

After which, the minister ought to make an address, or some remarks, showing the great importance that should be attached to this ordinance, and that it was instituted by Christ to be observed in his Church for ever.

ADDRESS.

An appropriate prayer should then be offered.

PRAYER.

After which, the minister shall proceed to administer the ordinance. If the subject be an adult, the minister shall say:

In obedience to the command of my Lord and Master, and upon the profession of thy faith, my brother, (or sister, as the case may be,) I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

If the subject be not an adult, the minister may omit the first two clauses, and substitute the name of the person, saying:

I baptize thee in the name, &c.

The services will then proceed as usual, or close with suitable exercises and benediction.

CHAPTER VIII.

ADMINISTRATION OF THE LORD'S SUPPER.

The most suitable time, perhaps, is on the Sabbath, directly after sermon, of which notice should be given beforehand, that each member of the congregation may have his heart and mind properly prepared for this holy communion.

2. At the proper time the pastor ought to give some instruction to those present, showing that every Christian ought to partake of this sacrament in remembrance of Christ, and that it is designed to show forth the Lord's death till he come; that by it we are strengthened and supported under troubles, and encouraged by the comfortable assurance of eternal life.

3. He ought also to warn the unworthy, and in-

press the necessity of self-examination, that none may eat or drink, not discerning the Lord's body.

4. All true Christians, to whatever denomination they may belong, should be invited to the communion.

The minister may then read from these Scriptures or other suitable selection.

THE PASSOVER MADE READY:—

Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest chamber, where I shall eat the passover with my disciples? And he shall show you a large upper-room furnished: there make ready. And they went, and found as he said unto them; and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. Luke 22: 7-14.

For even Christ our passoyer is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. 1 Cor. 5:7, 8.

THE SUPPER INSTITUTED :—

And, as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. Matt. 26:26-29.

ITS SIGNIFICANCE :—

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread, and one body: for we are all partakers of that one bread. Behold Israel after the flesh; are not they which eat of the sacrifices partakers of the altar? I Cor. 10:16-18.

The elements should be set apart by prayer and thanksgiving.

PRAYER.

After which the minister shall break the bread before the people, saying in this manner:

Our Lord Jesus Christ, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me.

Taking the cup he shall say:

After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

The officiating minister shall here present the bread to the Elders, Licentiates, and Deacons present, partaking himself; also the cup,* after which, he shall hand the bread to the Deacons of the Church, to be distributed among the brethren and sisters, and in like manner the cup. When all have received, the minister shall cover the sacramental table with the linen. A hymn may then be sung, during which an offering for the poor may be made, and other service performed, as may be thought expedient.

HYMN.

After which the congregation shall be dismissed with the apostolic Benediction.

BENEDICTION.

CHAPTER IX.

CONSECRATION OF CHILDREN.

The parents standing with the child in the home, or before the congregation, the Minister shall read one or more of the following selections of Scripture:

SCRIPTURES:—

And the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow. But Hannah went not up; for she said unto

*The Southern Christian Convention urges the Churches to use only unfermented wine for sacramental purposes.

her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide for ever. And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the Lord establish his word. So the woman abode, and gave her son suck until she weaned him. And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh: and the child was young. And they slew a bullock, and brought the child to Eli. And she said, Oh, my lord! as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord. For this child I prayed; and the Lord hath given me my petition which I asked of him: therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. And he worshipped the Lord there. I Sam. 1:21-28.

And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law. Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according

to thy word: for mine eyes have seen thy salvation. Luke 2:25-30.

Then the minister shall say to the parents:

BELOVED FRIENDS: In presenting this child for consecration to God, we recognized that you are moved by that impulse of parental love, which prompts to all sacrifices, and promotes all efforts to bring comfort and blessing to the objects of its faithful care. You are anxious that your child may increase not only in strength and knowledge, but also in the fear and favor of God. To this end it is needful that you exercise watchful oversight upon every influence that may affect his (or her) youthful mind, and besides exhort *him* earnestly to follow the path to Heaven, to give *him* the more effective example of yourselves leading the way.

Will you therefore endeavor to bring up this child in the nurture and admonition of the Lord; will you teach *him* from *his* earliest years to engage in daily prayer, and will you employ every effort to bring *him* to a saving knowledge of the truth in Jesus Christ our Lord?

Answer—I WILL.

Will you be careful in your own conduct to live as Christian believers, and in wholesome example to this child?

Answer—I WILL.

Will you abound in prayer for this child and seek to restrain *him* from all evil habits and associates,

and to turn *his* mind to the Holy Scriptures and *his* feet to the House of God?

Answer—I WILL.

Then the minister shall read this Scripture:

Then were there brought unto him little children, that he should put his hands on them and pray: and the disciples rebuked them. Matt. 19:13.

But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them. Mark 10:14-16.

Then the minister shall take the child, or place his hand upon its head, and say:

Name this child.

Then naming it after them he shall say:

I consecrate thee to the Lord, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then returning the child he shall say:

Let us pray:

Receive, O Lord, we beseech Thee, this child, whom we consecrate to Thee and to Thy service forever. Lead *him*, we pray Thee, early to an understanding of Thy ways, and to a perfect trust in Christ, *his*

Saviour. Preserve *him* in the slippery paths of youth, from the perils of doubt and the temptations of sin, and so replenish *him* with the gift of Thy Heavenly grace that *he* may serve Thee with a faithful heart all the time that Thou grantest *him* to live. And so sanctify, we beseech Thee, these Thy servants, that they may direct their household in the fear of the Lord. Purify them so wholly in thought and word and deed, that the family may be united to Christ in lively faith and love, and having walked in Thy sight on the earth, be finally admitted, parents and children together, to the greater family of the redeemed in Heaven, there to praise Thee, world without end. Amen.

Then the minister shall add this benediction:

The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost be with you all forever. Amen.

CHAPTER X.

ORDINATION OF DEACONS.

After due election and at the appointed time, the person (or persons) to be ordained as deacon shall take his place in front of the altar and the Elder officiating shall say:

BROTHER.....has been duly chosen by a vote of this church to the office of Deacon, and it now becomes our duty to set him apart thereto by prayer and the imposition of hands.

The following passages of Scripture shall be read:

And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the apostles; and when they had prayed, they laid their hands on them. Acts 6:5, 6.

Likewise must the Deacons be grave, not double-tongued, not given to too much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth. I Tim. 3:8-15.

After the reading of the Scripture the minister shall address the candidate, saying:

MY BROTHER: You have been called to a very honorable and responsible office in the Church of God; and it now devolves on me to propound to

you, in the presence of this congregation, the following questions:

(1) Do you believe the Holy Scriptures to be the word of inspiration, the only infallible rule of faith and practice?

(2) Do you promise to adhere faithfully to the Principles and Government of the Christian Church?

(3) Do you promise to discharge the duties of a Deacon to this congregation to the best of your ability?

These questions being answered in the affirmative, a prayer suitable to the occasion shall then be offered.

PRAYER.

After which the officiating minister, the candidate kneeling, shall lay his hands upon the head of the chosen person and utter words to the following purpose:

My Brother, in the name of the Lord Jesus Christ, and by right in the Church, I ordain you to the office of Deacon in this congregation, and may the Holy Spirit enable you to discharge the duties of your station. Amen.

If no other services are to follow, a hymn may be sung and the service concluded with the benediction.

2. The office of Deacon is perpetual, and cannot be laid aside at pleasure, nor can any person be divested of it but by deposition. Yet, a Deacon may become, by age or infirmity, incapable of performing the duties of his office, or he may, though not chargeable with immorality, become unacceptable to the congregation to which he belongs. In either

case he may cease to be an acting Deacon, and others may be chosen and ordained to serve the Church.

CHAPTER XI.

LICENSURE OF CANDIDATES.

At the appointed time, the President of Conference, or a Minister appointed by him to act in his place, shall read a hymn, in which the Congregation may join in singing. The candidate (or candidates) shall take his place before the altar.

HYMN.

The President shall then read the Scripture selections, with remarks if desired:

Lay hands suddenly on no man, neither be partaker of other men's sins; keep thyself pure. I Tim. 5:22.

Hold fast the form of sound words, which thou hast heard of me, in faith and love, which is in Christ Jesus. II Tim. 1:13.

And the things that thou hast heard of me among many witnesses the same commit thou to faithful men, who shall be able to teach others also. II Tim. 2:2.

Addressing the candidate, the President shall say:

MY BROTHER: By order of.....Christian Conference, it devolves upon me to license you as a probationer to preach the Gospel, but not to ad-

minister the sacraments. That you may witness the same before these present, I shall propound to you the following questions:

- (1) Do you believe the Holy Scriptures to be the word of inspiration, the only infallible rule of faith and practice?¹
- (2) Will you faithfully adhere to the Principles and Government of the Christian Church?²
- (3) Will you labor zealously, through the grace given you, to promote the peace and unity of the Church?³
- (4) Do you promise to submit to the decisions of the Conference to which you may belong, and to subject yourself to the brethren in the Lord?⁴

These questions being answered in the affirmative, a prayer suitable to the occasion shall be offered.

PRAYER.

After which the President shall address the candidate in the following or similar manner:

¹ All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. II Tim. 3:16.

² Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. II Tim. 1:13.

³ Endeavoring to keep the unity of the Spirit in the bond of peace. Eph. 4:3. Follow peace with all men, &c., lest any root of bitterness springing up, trouble you, and thereby many be defiled. Hebrews 12:14, 15.

⁴ Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. I Peter 5:5.

MY BROTHER: In the name of the Lord Jesus Christ, and by authority vested in the Church, we license you to preach the Gospel of the Son of God wherever Providence may call you; and may the grace of God sustain you, and the Holy Spirit enlighten your mind. Amen.

2. This proceeding shall be duly recorded, and a certificate given to the Licentiate, signed by the President and Secretary of the Conference, to the following effect, viz.:

CERTIFICATE OF LICENSURE.

This will certify that a member of the Christian Church at, in, County, State of, has been carefully examined upon the various branches of learning, as required by the Government of the Christian Church, and has given satisfaction, and is licensed as a probationer to preach the Gospel of the Lord Jesus Christ, wherever the providence of God may call him.

Done by order of the Christian Conference, this day of, 18.....

....., President.

....., Secretary.

CHAPTER XII.

ORDINATION OF ELDERS.

Ordination should take place during the sitting of Conference, but if any congregation should desire that its minister be ordained in the Church where he is called to serve, and be willing to bear the expenses

thereof, the request should be granted. A sermon on the office of the ministry should be preached; if this cannot be done, an address should precede the Ordination. After which, two Elders shall conduct the candidate (or candidates) in front of the altar at the close of the singing of a suitable hymn.

HYMN.

And the one to whom the part is assigned shall address the Chairman of the Presbytery and say:

REVEREND BROTHER in Christ, we present to you, after due examination by the proper committee, under authority of theChristian Conference, this Brother approved by said Conference to be ordained to the office of the Christian Ministry.

The Chairman of the Presbytery shall read from these Scriptures:

Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ in them that are saved, and in them that perish. To the one we are the savour of death unto death; and to the other the savour of life unto life: and who is sufficient for these things? For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ. II Cor. 2:14-17.

And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the

ministry of reconciliation; to wit, That God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. II Cor. 5:18-20.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. Matt. 28:16-20.

But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things). And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowl-

edge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ. Eph. 4:7-13.

This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient; not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the Church of God?) nota novice, lest, being lifted with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without, lest he fall into reproach and the snare of the devil. I Tim. 3:1-7.

Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee. I Tim. 4:14-16.

Thou therefore, my son, be strong in the grace that is in Christ Jesus,.....endure hardness as a good soldier of Jesus Christ. Study to shew thyself approved unto God, a workman that needeth not

to be ashamed, rightly dividing the word of truth.
II Tim. 2:1-3, 15.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine,
II Tim. 4:1, 2.

And shall say:

MY BROTHER: From all these Scriptures you learn to how high a dignity, and to how weighty an office and charge you are called. Forasmuch then as your office and work is of great difficulty, and you are not able of yourself faithfully to fulfil it, so as to be well pleasing to God and to the edification of the Church; we exhort you to put your trust in the grace of our Lord Jesus Christ, who is able to succor you. They that wait upon the Lord shall renew their strength. And he who has promised to be with us alway even unto the end of the world, will uphold, and prosper you, in that whereunto He has sent you.

That all here present may be assured of your purpose, to this end we are required to propound to you the following questions, viz.:

(1) Do you believe the Holy Scriptures of the Old and New Testaments to be the word of God given by inspiration for our guidance, the only infallible rule of faith and practice?¹

¹ II Tim. 3:16. Eph. 2:20.

(2) Do you promise to adhere strictly and faithfully to the Principles and Government of the Christian Church ?¹

(3) Do you promise, to the best of your ability, through grace, to discharge the duties of an Elder as set forth in the Holy Scriptures and the Government of this Church ?²

(4) Have you been actuated, as far as you know your own heart, in seeking this holy office, by love to God and a sincere desire to spread the gospel of his Son among men ?³

These questions being answered in the affirmative, a prayer suitable to the occasion shall be offered.⁴

PRAYER.

The presbytery shall then lay their hands⁵ upon the head of the candidate kneeling before them, and one of them shall say to the following effect:

MY BROTHER: In the name of the Lord Jesus Christ, and by authority vested in the Church, we do ordain you to the office of an Elder,⁶ and do

¹ II Tim. 1:13.

² Acts 20:28. I Cor. 2:2. II Cor. 4:5.

³ See I Cor. 2:2. II Cor. 4:5.

⁴ And when they had fasted and prayed, and laid their hands on them, they sent them away. Acts 13:3.

⁵ Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. I Tim. 4:14. See also above.

⁶ For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain Elders in every city as I had appointed thee. Titus 1:5.

clothe you with power to take part of this ministry with us.¹ And may the communion of the Holy Spirit be with you,² and the peace of God which passeth all understanding keep your heart and mind, through Jesus Christ. Amen.³

The newly ordained Elder arises. A solemn charge shall then be given in the name of God to the newly ordained Elder⁴ by one of the officiating Elders.

THE CHARGE.

At the conclusion of which the Holy Bible shall be presented to him with appropriate remarks.⁵

PRESENTATION OF THE HOLY BIBLE.

All the Elders present shall then give the right hand of fellowship.⁶

RIGHT HAND OF FELLOWSHIP.

¹ That he may take part of this ministry and apostleship. Acts 1:25.

² And the communion of the Holy Ghost be with you all. Amen. II Cor. 13:14.

³ And the peace of God, which passeth all understanding, shall keep your hearts and minds, through Christ Jesus. Phil. 4:7.

⁴ I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. II Tim. 2:1, 2.

⁵ Search the Scriptures; they are they which testify of me. John 5:39.

⁶ And when James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship; that we should go unto the brethren, and they unto the circumcision. Gal. 2:9.

If no other services are to follow, a hymn may be sung and the service concluded with benediction.

2. The following is a form of the certificate which ought to be given to the newly ordained Elder at the time of the presentation of the Holy Bible:

CERTIFICATE OF ORDINATION.

We, the undersigned Presbytery of Ordination, appointed by the Conference, do hereby certify that Brother having proved his gifts as a licentiate, having been recommended by the Churches to which he has ministered, and having passed a satisfactory examination, as required by the Government of the Christian Church, has been this day set apart and ordained to the office of an Elder, by prayer and the imposition of hands, and is hereby authorized to administer the ordinances of the Church and solemnize the rites of matrimony.

Signed by order of the Christian Conference, held at, in the county of, and State of, on this the day of, 18....

.....
.....
.....

3. Regularly ordained ministers of any Evangelical denomination, who are in full connection with their Church, may be received into full connection with us, as Elders, by passing a satisfactory examination upon the Principles and Government of the Christian Church, and answering in the affirmative the first two questions proposed to candidates for ordination.

CHAPTER XIII.

INSTALLATION OF A PASTOR.

The installation may take place before or after the sermon, but if the minister to be installed is to preach, the installation should take place before the sermon.

ANTHEM OR VOLUNTARY.

The minister conducting the service shall announce a hymn. If the installation is to take place after the sermon the service may begin with the hymn following the sermon when the minister to be installed presents himself before the altar.

HYMN.

After the singing of which the following Scripture lessons may be read.

THE LORD'S MESSENGER:—

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem: the Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out

of the midst of her; be ye clean that bear the vessels of the Lord. For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel will be your rearward. Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. Isa. 52: 7-13.

THE FAITHFUL MINISTER:—

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebutable, until the appearing of our Lord Jesus Christ; which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for them-

selves a good foundation against the time to come, that they may lay hold on eternal life. I Tim. 6: 11-19.

PRAYER.

At the close of the singing of a hymn, the minister to be installed shall stand before the altar.

HYMN.

After which the officiating minister shall say:

REVEREND BROTHER: You have been duly chosen to have the oversight of this flock, which call you have in like manner accepted as long as it may be for the edification of the Church and the upbuilding of the Redeemer's cause in this pastorate, or until this relation shall be mutually dissolved.

To the Church:

Does this Church now renew the call and promise to discharge its duties to the pastor, if so the members may signify their purpose by rising?

To the minister:

Do you accept this call and declare your willingness to discharge the duties of a faithful pastor?

PRAYER.

The address of welcome may be by one person or a separate part (which should be brief) may be assigned to different persons.

ADDRESS OF WELCOME:—

(1) On the part of the ministry, (2) on the part of the Church, and (3) on the part of the community.

RESPONSE BY THE PASTOR INSTALLED.

During the singing of a hymn the right hand of fellowship shall be given to the new pastor by the ministers, Church officials and Christians generally.

HYMN.

The service will close with doxology or benediction, or if the installation is before the sermon the minister will go into the pulpit to preach and the usual order will follow.

CHAPTER XIV.**LAYING THE CORNER-STONE OF A CHURCH.**

BELOVED FRIENDS: It is right and proper, and in accordance with the Holy Scriptures, that in all things we should look to Almighty God from whom cometh every good and perfect gift and beseech him to direct us by his Holy Spirit, and to prosper the work of our hands. Especially, therefore, since we have now assembled to lay the foundation-stone of a house which is to be set apart to his honor, service and worship, and in which his word is to be proclaimed to the people by the ministry of Jesus Christ the Lord.

The minister officiating shall announce a suitable hymn, or a voluntary may be sung:

HYMN, OR VOLUNTARY.

One of the following Scripture Lessons shall be read, or other selection:

FOUNDATIONS OF THE TEMPLE LAID:—

Now in the second year of their coming unto the house of God at Jerusalem, in the second month,

began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priest and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord. Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God; the sons of Henadad, with their sons and their brethren the Levites. And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel. And they sung together by course, in praising and giving thanks unto the Lord; because he is good, for his mercy endureth for ever towards Israel. And all the people shouted with a great shout when they praised the Lord, because the foundation of the house of the Lord was laid. But many of the priests and Levites, and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy; so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off. Ezra 3:8-13.

CHRIST THE CHIEF CORNER-STONE :—

Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God: and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto a holy temple in the Lord. In whom ye also are builded together for a habitation of God through the Spirit. Eph. 2:19–22.

If so ye have tasted that the Lord is gracious. To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now

the people of God: which had not obtained mercy, but now have obtained mercy. I Pet. 2:3-10.

HYMN.

PRAYER.

SERMON, OR ADDRESS.

After which, subscriptions may be solicited and a collection taken for the building fund.

Then may be exhibited the box and the contents of the same announced. The stone by the aid of the builder shall be settled in place, and the box with its contents deposited in the stone and the cap placed in position.

The minister shall then three times with trowel or hammer strike the stone and say:

In the name of the Father, and of the Son, and of the Holy Ghost, we lay the corner-stone of an edifice to be erected and dedicated for the worship of Almighty God according to the teachings of the Holy Scriptures. Other foundation can no man lay than that is laid, which is Jesus Christ, who is God over all, blessed for ever; in whom we have forgiveness of sins according to the richness of His grace. Amen.

HYMN.

BENEDICTION.



CHAPTER XV.

THE DEDICATION OF A CHURCH.

The general order of service for the dedication and consecration of a Church or Chapel may be as follows:

ANTHEM OR VOLUNTARY.

A hymn shall be announced in which the congregation may join in singing.

HYMN.

After which may follow an invocation by a minister assigned to this part of the order of service.

INVOCATION.

An historical sketch of the Church may at this time be given, if thought advisable, and a collection taken, after which shall be read the following Scripture lessons, or other suitable selections:

SCRIPTURE LESSONS.**DEDICATION OF THE TEMPLE:—**

And Solomon stood before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands toward heaven: and he said, Lord God of Israel, there is no god like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart; who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day. Therefore now, Lord God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me, as thou hast walked before me. And now, O God of Israel, let

thy word, I pray thee, be verified, which thou spakest unto thy servant David my father. But will God indeed dwell on the earth? Behold the heaven, and heaven of heavens, cannot contain thee; how much less this house that I have builded? Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee to-day: that thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there; that thou mayst hearken unto the prayer which thy servant shall make towards this place. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray towards this place: and hear thou in heaven thy dwelling-place; and when thou hearest, forgive. And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven. And he stood, and blessed all the congregation of Israel with a loud voice, saying, Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. The Lord our God be with us, as he was with our fathers; let him not leave us, nor forsake us; that he may incline our hearts unto him, to walk in all his ways, and to keep his command-

ments, and his statutes, and his judgments, which he commanded our fathers. And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require; that all the people of the earth may know that the Lord is God, and that there is none else. I Kings 8:22-30, 54-60.

LONGING FOR THE SANCTUARY:—

How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God. Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God. Blessed are they that dwell in thy house: they will be still praising thee. Selah. Blessed is the man whose strength is in thee; in whose heart are the ways of them: who passing through the valley of Baca, make it a well: the rain also filleth the pools. They go from strength to strength; every one of them in Zion appeareth before God. O Lord God of hosts, hear my prayer: give ear, O God of Jacob. Selah. Behold, O God, our shield, and look upon the face of thine anointed. For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness. For the Lord God is a sun and shield:

the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee. Psalm 84.

AN EXHORTATION TO HOLD FAST THE FAITH:—

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having a high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him

that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, the Lord shall judge his people. Heb. 10:19-30.

HYMN.

PRAYER.

DEDICATORY SERMON.

After which the minister chosen to dedicate the house of worship shall request the congregation to arise and at the end of the dedicatory formula to respond *amen* and *amen*, and shall say:

DEDICATORY FORMULA:—

And now most solemnly do we dedicate this house to God the Father Almighty, the only living and true God. We dedicate it to His supreme and unrivaled majesty; to His paternal love; to His free grace; to His supreme worship.

We dedicate it to the Lord Jesus Christ, the only begotten Son of the Father, the manifestation of God in the flesh, the only Mediator between God and man; to the memory of His dying love; to the celebration of His divine perfection; to the preaching of that gospel which He sealed with His blood, and confirmed by His resurrection from the dead.

We dedicate it to the Holy Spirit, the Comforter who proceedeth from the Father and the Son; to His regenerating and sanctifying power; to those heavenly influences which bring back the rebellious sons of men to the smiles of a Heavenly Parent; to those celestial visitations which communicate peace, joy and strength to the devout soul.

We dedicate it to the cause of Christian liberty and the right of private judgment; the union of all the followers of Christ, under the *one* divinely appointed *name*; to social worship; the keeping of the ordinances; to religious intercourse; to the communion of saints.

We dedicate it to Christian morals; to social order; to diffusive benevolence; to universal good will.

We dedicate it to those solemn warnings, affectionate entreaties and persuasive arguments by which perishing sinners are won from error's ways and brought back to the Father's house.

We dedicate it to the precious promises of the gospel, which pour consolation into the pious soul and lighten the burdens of human woe.

We dedicate it to the hope of a blessed immortality in that bright world of glory where one eternal day of rest, peace and joy is experienced by the saved.

We dedicate it to the great work of preparing the soul for that eternal state of blessedness, and for nearer approaches to God its Maker.

We dedicate it to God the Father, the Son, and the Holy Spirit, both now and forever, and let all the people of God respond with devout hearts: *Amen and amen.*

DEDICATORY PRAYER.

HYMN AND DOXOLOGY.

BENEDICTION.

CHAPTER XVI.

SOLEMNIZATION OF MARRIAGE.

Marriage was instituted by God, and is the union of one man and one woman; and they should never be within the degrees of consanguinity or affinity prohibited by the Word of Inspiration.

2. Marriage ought to take place between persons that are capable of making their own choice, and be solemnized by ministers of the Gospel whenever convenient.

3. If the parties desiring to be married are under age, they ought first to obtain the consent of their parents, or guardian, or show that there is no reasonable objection why they should not be joined together in the marriage relation.

4. The minister having received a license, or being satisfied that the parties may rightfully be united in the state of matrimony, at the time and place appointed, the persons to be married shall appear before him, the man on the right hand, and the woman on the left.

BRIEF CEREMONY.

MY FRIENDS: Forasmuch as marriage was instituted by God Himself, and is honorable in all, it becomes those who would enter into this holy estate duly to consider the sacred obligations imposed thereby. You cannot therefore expect always to enjoy prosperity; days of adversity will also come;

but if you fear God and keep his commandments to do them, He will not forsake you.

If, with full and free consent, you desire to enter this holy relation, you will acknowledge the same by joining your right hands.

The minister then shall say:

..... and, will you take each other as husband and wife to live together after God's ordinance in the holy estate of matrimony, to love, honor and cherish each other, in health and in sickness, in prosperity and in adversity; and forsaking all others, to cleave to each other only, so long as you both shall live?

They each together shall answer—I WILL.

You will loose your hands.

All bowing their heads, the minister shall offer the following prayer:

O Eternal God, our heavenly Father, send Thy blessings upon these Thy servants and give them grace to fulfill with fidelity the vow and the covenant betwixt them made. Lead them by Thy Spirit into paths of peace and safety, and at last receive them into realms of everlasting bliss at Thy right hand, through Jesus Christ our Lord. Amen.

Having thus solemnly given your mutual vows in the presence of God and these witnesses, I now pronounce you husband and wife, and may He who is ever faithful keep you faithful in every duty for ever. Amen.

GENERAL MARRIAGE CEREMONY.

With the persons to be married before him as before, the minister shall say:

BELOVED FRIENDS: We are gathered together here in the sight of God and in the presence of these witnesses, to join together in the holy state of matrimony and Therefore, if any present can show any just cause why they may not be joined together, let them now speak, or else hereafter for ever hold their peace.

Addressing the parties to be married, the minister shall say:

MY FRIENDS: You are now about to take upon yourselves a most important responsibility, and I charge you both, as ye will answer in the judgment, when the secrets of all hearts shall be made known, that if either of you know any just cause why you should not be united in matrimony, that you make it known.

Join your right hands.

The minister then calling the man by name, shall say:

....., wilt thou have this woman to thy wedded wife, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, honor and keep her in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

The man shall answer—I WILL.

The minister then calling the woman by name, shall say:

....., wilt thou have this man to thy wedded husband, to live together after God's ordi-

nance, in the holy estate of matrimony? Wilt thou obey him, serve him, love, honor and keep him in sickness and in health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?

The woman shall answer—I WILL.

You will loose your hands.

The minister shall then say:

Forasmuch as these two persons have consented together in holy wedlock, and have witnessed the same before God and these witnesses, I pronounce that they be husband and wife, so long as they both shall live.

The minister shall then offer the following prayer, standing, the company reverently bowing their heads:

O, Eternal God, Creator and Preserver of all mankind, giver of all spiritual grace, the author of everlasting life, send Thy blessings upon these Thy servants, this man and this woman, that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, and may ever remain in perfect love and peace together, and live according to Thy laws; through Jesus Christ our Lord. Amen.

CEREMONY WHEN A RING IS USED.

With the persons to be married before him, the minister shall say:

BELOVED FRIENDS: We are gathered together here in the sight of God, and in the presence of these

witnesses, to join together in the holy estate of matrimony and Therefore, if any present can show any just cause why they may not be joined together, let them now speak, or else hereafter for ever hold their peace.

To the couple:

MY FRIENDS: You are now about to perform one of the most important acts of your whole life, involving, as it necessarily does, your future weal or woe. And let me impress upon you the truth that your happiness can only be secured by a faithful discharge of all the duties of the relation which you are now about to assume to each other; and be sure that nothing will aid you so much in the discharge of these duties as the Christian religion. It is the unfailing fountain from which flows all those affections and graces that adorn and beautify the human character, and which strengthen and perfect those ties which love weaves round the heart; and when the trials of life shall come, as come they will, it will enable you to sympathize with and aid each other in bearing them, and its light will cheer you amid the gloom of sorrow's darkest hours.

The minister asks the gentleman for the ring, and holding it in his hand, says:

This ring is an emblem of virtuous love, for, like it, it is pure, and when exposed to fiery trials, it is not destroyed, but is refined, and shines with a richer lustre. Its form, being a circle, is without end. It is, therefore, a suitable pledge to be given and received as a token of your love, which should

not only last through this life, but should be continued with eternity.

The minister gives the ring to the gentleman to place on the fourth finger of the left hand of the lady.

Join your right hands.

....., will you have this woman, whom you hold by the right hand, to be your lawful wife; and will you pledge yourself before God and these here assembled, to be to her a faithful, affectionate, and loving husband, so long as ye both shall live?

Answer—I WILL.

....., will you have the man whom you hold by the right hand to be your lawful husband, and will you pledge yourself before God and these here assembled, to be to him a faithful, affectionate, obedient, and loving wife, as long as ye both shall live?

Answer—I WILL.

You will loose your hands.

The minister shall then offer the following prayer, the company reverently bowing their heads:

O, Eternal God, our Heavenly Father, send Thy blessings upon these Thy servants, and give them grace to receive them under a deep sense of Thy goodness in bestowing them, and to behold and enjoy the same with hearts lifted to Thee in gratitude and love. Give them grace to discharge their duties to each other, and all with whom they may be in any way related. Give them a full measure of Thy Spirit as a seal that they are Thy children. Lead them by Thy hand into paths of peace and safety,

and at last receive them to Thyself in glory, through Jesus Christ, our Lord. Amen.

The minister shall then say:

Forasmuch as these persons have mutually consented to live together in holy wedlock, and have witnessed the same before God and this company, I pronounce them husband and wife in the name of the Father, and of the Son, and of the Holy Spirit, and what God hath joined together, let no man put asunder.

Then will the minister add this blessing:

The Lord bless you and keep you: the Lord make His face to shine upon you and be gracious unto you: the Lord lift up His countenance upon you and give you peace, both now and evermore. Amen.

CHAPTER XVII.

BURIAL OF THE DEAD.

When any person departs this life, due respect and attention should be paid to the body, and it ought to be kept a proper and sufficient time before interment.

2. The minister ought, if invited, but as pastor, it is his duty, to offer the comforts of religion to the bereaved, and console them by the promises of God, and otherwise improve the occasion as may be thought expedient.

3. If a sermon is to be preached, or an address in memory of the deceased is to be delivered, and the services are to be performed in the church, the min-

ister shall meet the corpse at the door, and passing before it to the altar, shall repeat the following passages:

I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die. John 11:25, 26.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though, after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another. Job. 19:25-27.

Or, the following:

Verily, verily, I say unto you. The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. John 5:25.

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. Rev. 14:13.

Ascending the pulpit, or standing at the altar, the minister shall read the following lesson, or portions of it, with one or more of the supplementary lessons:

LESSON.—RESURRECTION OF THE BODY:—

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. And if

Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God, that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first-fruits of them that slept. I Cor. 15:12-20.

CHRIST THE FIRST-FRUIT:—

For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead,

if the dead rise not at all? Why are they then baptized for the dead? and why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink, for to-morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. I Cor. 15:21-34.

MANNER OF THE RESURRECTION:—

But some man will say, How are the dead raised up? and with what body do they come? Thou fool! that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is

raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthly: the second man is the Lord from heaven. As is the earthly, such are they that are earthly: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthly, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. I Cor. 15:35-50.

VICTORY OVER DEATH:—

Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory

through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. I Cor. 15:51-58.

SUPPLEMENTARY LESSONS.

GOD'S PROVIDENCE AND CHASTISEMENTS:—

Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath; we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow: for it is soon cut off, and we fly away. Who knoweth the power of thine anger? even according to thy fear; so is thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom. Return, O

Lord, how long, and let it repent thee concerning thy servants. O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it. Psalm 90.

EXHORTATION TO SORROW MODERATELY:—

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore, comfort one another with these words. I Thes. 4:13-18.

REMEMBER THY CREATOR IN DUE TIME:—

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon,

or the stars, be not darkened; nor the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened; and the doors shall be shut in the streets, when the sound of the grinding is low; and he shall rise up at the voice of the bird; and all the daughters of music shall be brought low: also when they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern: then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it. Eccl. 12:1-7.

AN INNUMERABLE MULTITUDE:—

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands: and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might,

be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. Rev. 7:9-17.

After the lesson, a suitable hymn shall be read and sung. (If at a private house, singing may be dispensed with.)

HYMN.

Then shall follow an appropriate prayer.

PRAYER.

After which the sermon or address shall be delivered.

SERMON OR ADDRESS.

The services will be concluded at the grave.

The pall-bearers selected shall then bear the body to the grave, the minister and undertaker going before it, and the family and friends following in the rear. On arriving at the grave, after the body is lowered, the minister, taking his position at the head of the grave, shall say:

Man that is born of a woman is of few days and full of trouble. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and con-

tinueth not. All flesh is grass, and all the godliness thereof is as the flower of the field. They are like grass that groweth up: in the morning it flourisheth; in the evening it is cut down and withereth. For here have we no continuing city.

Lord, make me to know mine end and the measure of my days, what it is; that I may know how frail I am. Behold thou hast made my days as a hand-breadth, and mine age is as nothing before thee; verily every man at his best state is altogether vanity.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave and the Lord taketh away, blessed be the name of the Lord.

Continuing, the minister shall say:

Forasmuch as it hath pleased Almighty God, in His wise providence, to take out of this clayey tabernacle the soul that inhabited it, we therefore commit the decaying remains to their kindred element; earth to earth; ashes to ashes; dust to dust; looking for the general resurrection, through our Lord Jesus Christ, at whose coming to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in Him shall be made like unto His own glorious body, according to the mighty working whereby He is able to subdue all things unto Himself.

Then shall be said the Lord's prayer.

Our Father who art in heaven, Hallowed be thy name. Thy Kingdom come; thy will be done on

earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil. For thine is the kingdom and the power and the glory, for ever. Amen.

Or, the following prayer may be used instead:

O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth and believeth in Him shall not die eternally; who also hast taught us not to sorrow, as men without hope, for those who sleep in Him; we humbly beseech Thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in Him; and that, at the general resurrection in the last day, we may be found acceptable in Thy sight; and receive that blessing, which Thy well beloved Son shall then pronounce to all who love and fear Thee, saying, Come ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech Thee, O Merciful Father, through Jesus Christ, our Mediator and Redeemer. Amen.

Then shall the services close with the benediction.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with the bereaved ones, and all of us evermore. Amen.

(The grave may then be closed by the undertaker and his assistants, and the company may retire).

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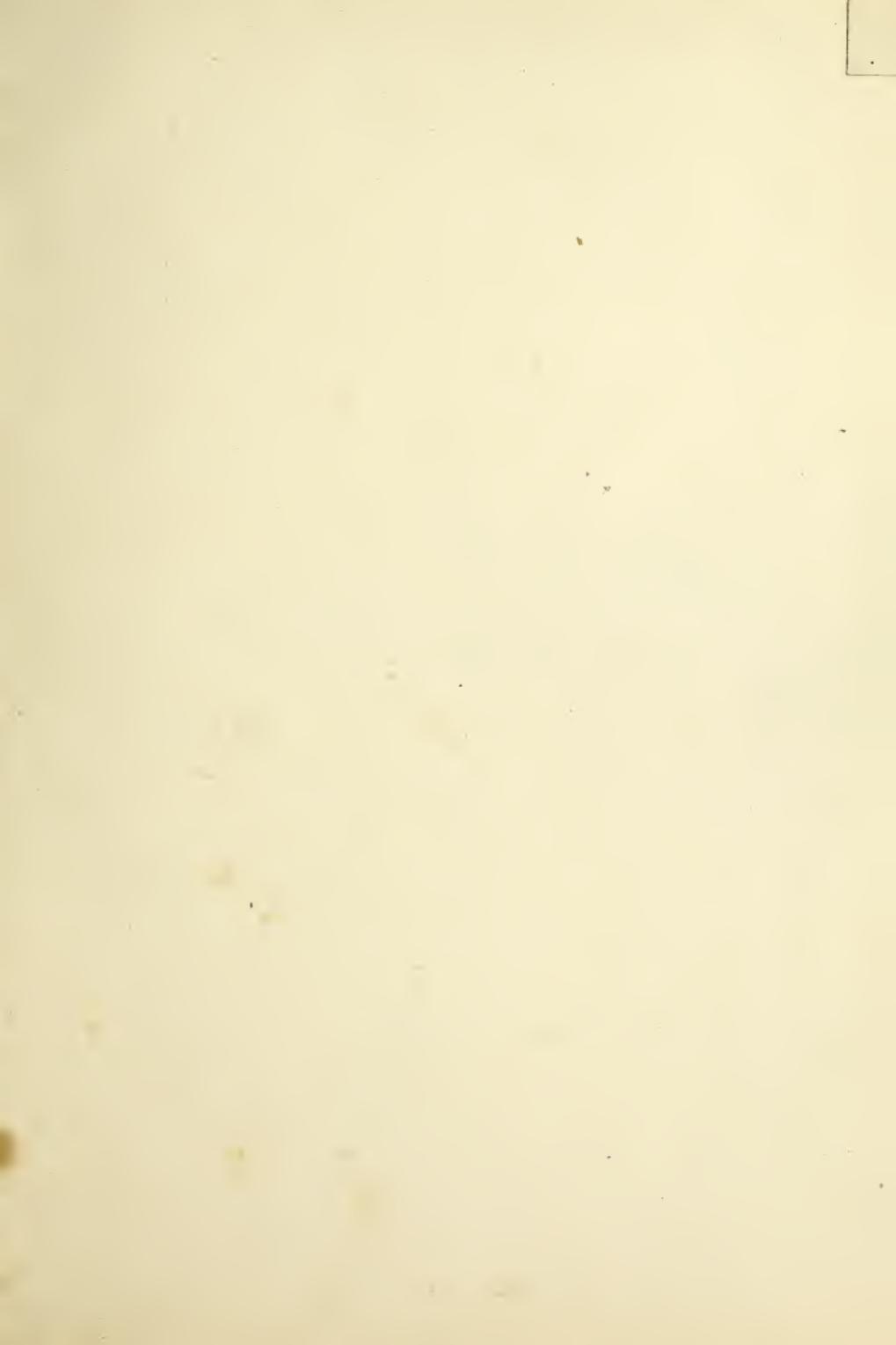
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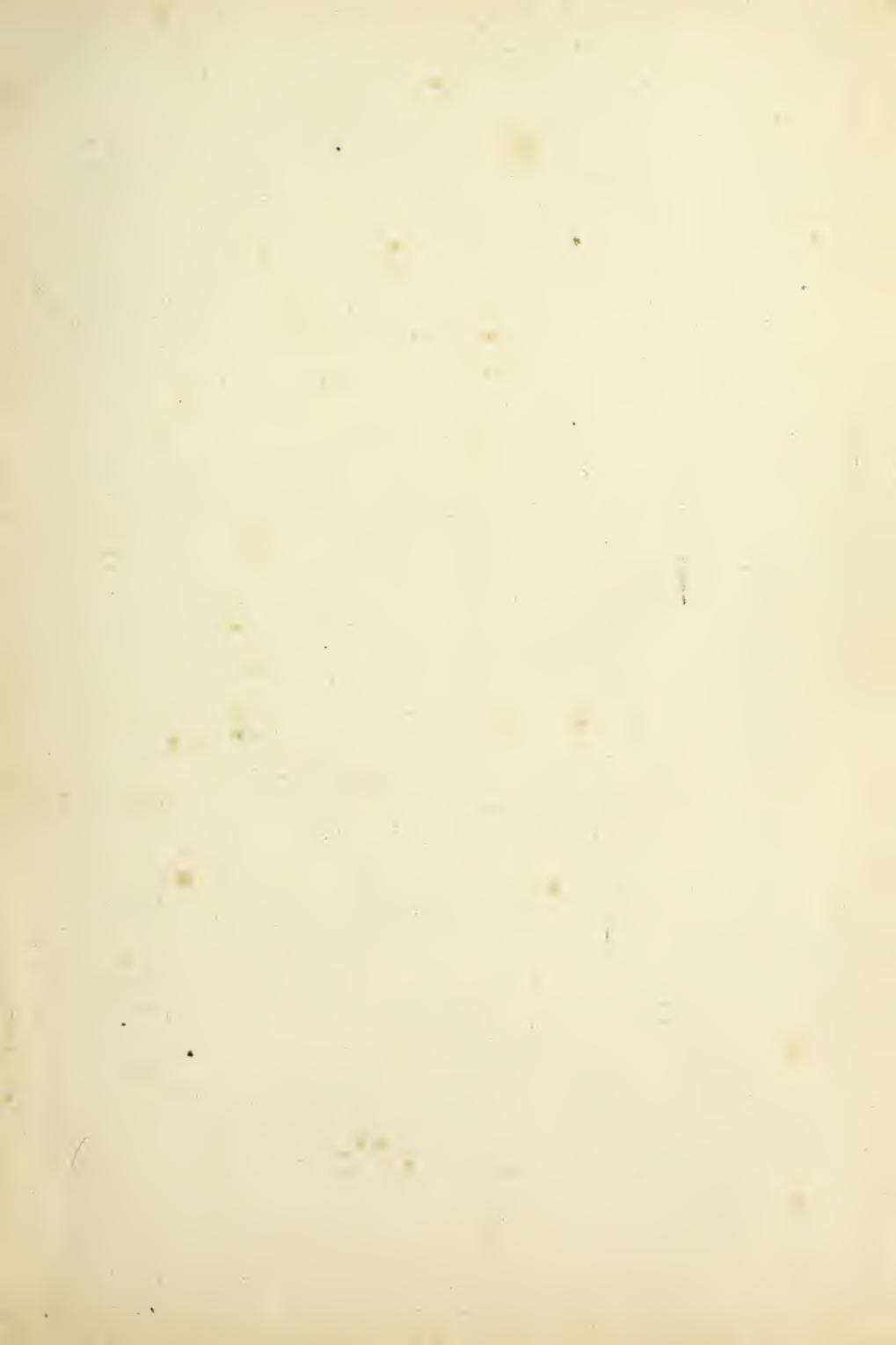
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